

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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Oct. 6—Redemption Day In All Mississippi Baptist Churches

Who's Who and What's What

Rev. Geo. H. Ritchey of Jackson, Miss., received his doctor's degree from the Louisville Seminary last Tuesday and was married on Wednesday to Miss Stiles of Little Rock. His friend C. Z. Holland of Newton performed the wedding ceremony.

West Laurel Church: The Lord has blessed our work in a great way this year. For all of these blessings we are very grateful. We are closing out this year's work of the West Laurel Baptist Church, with a revival meeting. Dr. O. P. Estes of Bogalusa, La., will come to us Thursday night, Sept. 19th, and remain through the 29th of this month. For this meeting we covet the prayers of the good Christian people of the state. We are hoping to have a great meeting. But without the presence of the Lord nothing can be accomplished.—W. E. Hellen.

In the absence of Pastor B. L. Davis, the editor had the pleasure of preaching to the people of Brookhaven First Church, Sunday morning and evening. On account of the opening sermon for Whitworth College at the Methodist Church, some of the people were absent, but we had two good services. At the evening service two young men joined the church on profession of faith. We had the pleasure of being introduced by Prof. C. H. Lipsey who is chairman of the Board of Deacons, and sharing the hospitality of his home.

We have just closed our revival services of two weeks at the Wausau Church in Laurel. Brother J. W. Fagan, pastor of the Second Avenue church, was with us and did some excellent work. Our church has been greatly revived, and thirty-one were added to the membership of the church, fifteen of whom came by baptism. This church does not have a large membership, but has an excellent house of worship, and is located in an important industrial section of the city. The outlook is flattering, and we are hoping for great things of the Lord.—E. T. Mobberly.

At Philadelphia on Friday evening of last week, representatives of the churches and B. T. U. and W. M. U. organizations in Neshoba County met and organized and pledged their support to the Investment Campaign for Christian education. After luncheon at the hotel, Mr. W. D. Cole was asked to serve as county associational chairman. He explained the purpose and plan of the campaign. There were 28 present, representing all the churches in the county except four. These churches had been asked for 56 units or \$560.00 and they agreed to raise \$6,000.00 or 600 units, about \$5,860.00 of which is in sight. These brethren say if others will do as well that twice the \$100,000 will be raised, and campaigns can be dispensed with. They call on their brethren to come into this fellowship, and are praying that a sacrificial spirit may be upon all of God's people.

"VISIT YOUR ORPHANAGE DAY" Sunday, Sept. 29th

Our Board of Trustees have set Sunday, Sept. 29th, as "Visit Your Orphanage Day." Each church, especially those within driving distance of Jackson, is urged to send a delegation to visit the orphanage in the afternoon. The delegations should be composed of representatives from the W. M. U., B. Y. P. U., Sunday school (as many classes as possible), and others who wish to come. All pastors are urged to come. A special program is being arranged. The purpose of the program is to give information regarding the work of the Home.

President A. A. Cozey says that the prospects for Natchez College (for colored people) are good for a fine opening this week.

Franklin Association meets Oct. 3 at Eddiceton Church. It was not listed among those published recently in the Record.

Brother W. L. Meadows is this week assisting in a meeting at Star. Pastor Wayne Alliston preached Sunday morning and night. Dr. W. A. Hewitt preached Sunday afternoon, brother Meadows beginning Monday morning.

A telegram from Pastor S. B. Harrington Tuesday morning brings the good news that Gallman Church went beyond its quota in the Investment Campaign, to pay our Convention Board debts.

Missionary J. G. Chastain preached in Goodman last Sunday. On Monday morning he lectured on Mexican Missions before the Junior College, spoke in the afternoon on Mexico to the W. M. Society, and to 100 young men in the CCC on Thursday afternoon. Our protracted meeting begins in Lexington the first Sunday in November.

Brother J. B. Ray, a student in Mississippi College, who has been supplying for the summer at Water Valley, held a meeting recently with this church in which seven were added, four of them by baptism. A special feature of the meeting was the reconsecration of 125 people to the Lord's service. Pastor J. M. Metts is resuming his work at Water Valley.

Meeting at First Baptist Church, Canton, closed evening of Sunday, September fifteenth. Dr. B. Locke Davis stirred the hearts of the congregation with great gospel messages. Church music under the direction of the leadership of Professor McMillan was of a high order. Prof. H. Wilbur McMillan is the new Canton High School bandmaster. He has greatly endeared himself to the young people of the high school. We have him to direct our choir regularly. Our church is definitely on the upgrade.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

SUNDAY, OCTOBER 6th, REDEMPTION DAY IN ALL MISSISSIPPI BAPTIST CHURCHES

On this day Mississippi Baptists will be given an opportunity:

1. To redeem Mississippi Baptist Education Commission bonds. These bonds were issued by the Baptist Education Commission, an agency of the Mississippi Baptist Convention, which Convention is composed of messengers from Mississippi Baptist churches, which messengers are elected by said Baptist churches. To these Baptist churches the Mississippi Baptist Convention, through its designated agency the Baptist Convention Board, is now appealing for contributions with which to redeem said Baptist Education Commission bonds. Certain individuals hold these bonds, many of which mature this year. These individuals will want their money, and have a right to expect it. Half of the interest on said bonds is already nearly four months past due.

2. To redeem outstanding notes long past due and many times renewed. These notes were given to banks by authority of the Mississippi Baptist Convention for money with which to pay promises made by said Mississippi Baptist State Convention. The banks have been calling for payment of these notes.

3. To redeem Mississippi Baptist Convention credit. In so far as this writer knows, said credit was never called into question until about three years ago, at which time the Mississippi Baptist Convention pledged itself to maintain its credit at par. It is true, however, that prior to this time obligations of the Convention had been met in part by borrowing money when contributions from the churches were inadequate for meeting maturing obligations. To redeem Mississippi Baptist Convention credit means also to redeem Mississippi Baptist credit. It means also Mississippi Baptist church credit. For the Mississippi Baptist Convention to fail to pay reflects discredit upon all the Baptist churches and upon all the Baptists of the State, for Baptists are all one family. "Together we stand; divided we fall."

4. To redeem Baptist honor. Honor stands side by side with integrity. When one can pay and will not pay, his honor is called into question. Mississippi Baptists can pay. They are behind with their payments; their bonds are selling below par because their honor is below par. Their honor is below par because they have not paid according to promise. There are, however, many hopeful and encouraging signs. Not for many years has there been such interest in paying Mississippi Baptist debts as is being reported.

(Continued on page 5)

Sparks and Splinters

It is said that Thos. A. Edison's father was a Baptist preacher.

It is said that one-fourth of the presidents of the United States have been sons of preachers.

An exchange says that a former slave of Jefferson Davis translated the Bible into the Sweetsa language which is spoken by 200,000 Africans.

The Alabama Legislature refused to call another referendum on the liquor business, and turned down two beer bills. But you didn't see this in the wet press.

Three men were recently ordained to the ministry by the First Church, Jacksonville, Florida. They are James and Maines Rawls, sons of a Baptist preacher, and V. T. Crawford, for several years a prominent Methodist minister.

Durant: We just closed a good meeting here. Rev. W. C. Stewart of Houston preached and Lowrey Haynie of Memphis led the singing. Brother Stewart did some great preaching. The singing was good, large junior, young people's and adult choirs. Four accessions, church revived.—W. R. Haynie.

The thought provoking article by Mr. P. I. Lipsey, Jr., appearing in a recent issue of The Record, is to my way of thinking a valuable addition to the paper. I am certain many of the readers would welcome it as a regular feature.—Sincerely yours, Frank E. Skilton, Director of Public Relations, Blue Mountain College.

One member of Congress, according to the Baptist Message, spoke out in Congress, a few days ago and said, "There are now 2,000 saloons in Washington City, and every one is an immoral influence, and many of them are veritable dens of vice." He also cited the records to show that since President Roosevelt signed the bill opening these saloons in Washington, D. C., there has been in Washington an increase of 57 per cent for disorderly conduct and 30 per cent increase in arrests for felonies.—Ex.

I preached for brother C. W. Thompson of Port Gibson in a meeting of days with the Wayside church in Warren County last week. There were several additions to the church, and some evidence of a revival. I found there a great church and a noble pastor bound together in Christ. The people love their pastor and follow him. The Lord has many faithful friends there in the midst of a vast mission field. Brother Thompson is devoted to God, he is patient, spiritually minded and as busy as the proverbial bee.—Jas. A. Bryant.

A writer in the Texas Baptist Standard says that in his county Protestant teachers in the public schools are being turned out of their jobs, and forty-two nuns will take their places this fall. The state pays these nuns \$100 per month, and they endorse the salary check to the Mother Superior, who, in turn, sends \$22.50 back to the nun and keeps \$77.50 for the church. These nuns teach the Catholic catechism in regular school hours in the public schools. What is the matter with that million of Texas Baptists?—Ex.

We have seen nothing more true, of late, than a statement by Dr. T. P. Stafford of Kansas City Baptist Theological Seminary in The Word and Way about nodding Homers. He seeks to correct the statement made often about Paul's sermon at Athens to the effect that it was not the gospel, and that it was a failure. Dr. Stafford says truly that Paul preached Jesus and the resurrection, and repentance, future judgment, preached righteousness, preached against idolatry, preached the spirituality and providence of God, and the unity of the human race. His sermon was anything but a failure. He had several converts, men and women, two of them named by Luke. Most of us would think we had been successful in a high degree if the first sermon could accomplish as much.

There were 77 additions to the church at Kentwood, La., in a recent revival meeting.

The Summit Baptist Church licensed young brother Carl Bates to the work of the gospel ministry on Sunday the 8th at the close of the eleven o'clock service.—J. B. Quin.

Rev. W. A. Bell declined to be re-elected moderator of Sunflower Association. But when it came to electing a clerk and treasurer, they would have nobody else but brother T. L. Turner who has served efficiently for several years.

The latter part of August Dr. J. C. Massee was married to Miss Edna Blair of Chicago. Dr. Massee is a well known evangelist of Georgia. The bride was for 19 years head of the Bethany School.

Pastor H. L. Carter of Halls, Tenn., recently held a meeting under a brush arbor in the country near his town and baptized 19. He had with him last week at his church in town Dr. H. L. Martin for a revival meeting.

First Church, Baton Rouge, Dr. J. Norris Palmer pastor, reported to their association this year 303 new members, 229 tithers, \$21,264.41 to all purposes of which nearly \$2,000 went to missions.

It is said that there are more patients in mental hospitals in America than in all other hospitals put together. Mental ailments are mostly caused by "self-expression," instead of self-restraint and self-control.

I have never known a successful lawyer that didn't take a legal journal nor a good doctor that didn't take a medical magazine of some kind. How can a Baptist be informed about the affairs of his denomination if he does not take and read his state paper?—J. E. Dillard.

Pastors in Miami, Fla., are protesting to the federal government against the report that all was done that could be done to prevent the loss of life in the recent storm near that city. Many of the veterans in the world war were destroyed by the storm. These pastors think there was negligence, and that moral conditions were such as to invite the chastening of God.

Had the privilege of leading in nine meetings; visited in 260 homes; ate in 116 homes; preached 130 times outside of my regular work here; drove more than 4,000 miles; had the privilege of seeing 160 identify themselves with the church. Have two more meetings and then I will be through for this season. It was a joy to work with the various pastors this summer. The Lord surely was with us. Yours for service, I am, W. C. Howard.

We had a two weeks meeting with the Center Terrace Church at Canton. The Rev. M. J. Derrick is the pastor. This pastor is loved by his people, and God is using Dr. Derrick in bringing things to pass with this good church. Great church and good pastor. We had thirty-six additions to the church, and the whole church much revived. James Farr had charge of the music and the folks worked with him in a fine way. Very few places in the state where there is so much to be done for the Lord, and brother Derrick is the right man in the right place.—Your brother in Him, W. E. Farr.

We acknowledge that we are not on the most friendly terms with the brewers, not so that they seek our advice about their business. But we venture to offer a suggestion anyway which we are sure would be good for them if they will take it. They are now complaining, not to say whining about two things; one is that their taxes are too high although they were loud in their promises as to the amount of taxes they would pay, and are not now paying. The other complaint is that the people are not drinking their products as much as they ought. This is the suggestion we make: Let those only handle your beer that do not have a federal license to sell hard liquor. The beer signs are in many cases a mere blind behind which hard liquor is sold contrary to the laws of the state. These beer joints are selling whiskey instead of beer. Stop them from selling whiskey by refusing beer license to them.

In recent floods in China it is said that 10,000,000 people were made homeless, and an area the size of New York State was under water.

Dr. G. M. Savage of Union University has gone to California to spend the winter with his daughter.

Clarke College at Newton opened Tuesday morning, Sept. 10 with the largest enrollment in its history in five years.

Miss Caroline Cochran who has been church secretary of First Church, Meridian, goes to a similar office in Immanuel Church, Nashville, of which Dr. C. S. Henderson is pastor.

Gospel Singer R. L. Cooper of Aberdeen will be open for engagements in revival meetings after Oct. 1. He has for some months past been with Evangelist Howard Williams.

The birth rate in Japan is about double that of the United States or Britain or France. In the past forty years the population of Japan has doubled.

Federal authorities have asked for \$4,000,000, to build more federal prisons to accommodate the increase since the prohibition amendment was repealed.

NRA is gone and yet they say the payrolls in the steel industry were 22 per cent in July of this year over what they were in the same month last year.

We are sorry not to comply with requests from our readers to have as a regular feature in the Record a department on "Looking at the World," by P. I. Lipsey, Jr. He thought at first it would be possible to carry out this plan, but his duties have so multiplied as professor of Journalism at Stetson University, that he will not have time for this extra work. We are sorry.

The Northside Baptist Church of Jackson has just closed a very successful S. S. Training Course, in S. S. Administration. The book taught was "Building A Standard S. S." There were 25 enrolled; eleven of this group took examination. There were several more who were hindered by serious illness, and death in our church community. Most of these thus hindered will take the examination later on. Thanks for a little corner in the Record.—Rev. Ira F. Metts, Pastor.

Within four years, 1928-1932, fourteen young men entered the ministry from the membership of the First Church of Crawfordsville, Indiana. In addition to this, two young women went to Africa to do missionary work. Of the young people's group of this church twenty or more young men and women gave themselves entirely to the separated life for Christ, never to enter a theater, never to attend a card game, never to engage in mixed bathing and to lead such lives as to manifest a high moral purpose. The Crawfordsville church is now supporting twenty native African missionaries and all this work is done direct from the church to the field, with no expense except postage. The pastor of the church is Rev. Barney E. Antrobus.—Watchman-Examiner.

If our people knew the burden that our State Secretary is carrying in order to keep the mission work going and to deliver Mississippi Baptists from debt, they surely would hasten to assist him now in the "Investment Campaign." He asked last year to be relieved of the burdens of the secretary's office, but at the insistence of his brethren, he consented to stay on the job and help to get our denominational work out of the red. It is unfair to him now not to put ourselves alongside of him and do our utmost to meet the present obligations. Good progress has been made. The outlook is hopeful. But there ought not to be in Mississippi now a Baptist, man, woman or child who hesitates to help in this glorious cause. Let's not be guilty of putting and keeping a man in office and let him be crushed under the burden of it. And we are not unmindful of One Who gave His life to bring the blessings of the gospel to us. He became poor that we might become rich. He turned not back from the cross, but went straight ahead, to make possible the blessings of salvation.

SOME TALKING POINTS

We are now in the midst of our Investment Campaign. Many people are talking about it and I trust the majority are talking for it. As one who is endeavoring to talk for it, I am venturing to offer some of my talking points.

First, why call it an Investment Campaign?

Because it is an effort to provide another payment of principal and interest on the largest investment Mississippi Baptists have. The four colleges owned by us represent an investment of \$3,000,000.00. Of this, the sum of \$1,750,000.00 is invested in grounds, buildings and equipment, providing four college campuses that compare favorably with any other group of colleges in the state. The balance, \$1,250,000.00, makes up the endowment for these institutions and is invested in bonds and other interest bearing securities.

Second, what is the present status of this investment?

Although more than two-thirds of this investment has been accumulated within the past twenty-five years, just a little more than one-sixth of the entire amount remains unpaid.

Even in the midst of these stressful times, we are able to report that all bonds and interest on this investment have been paid through 1934. We are not working to pay past due bills, so far as bonds and interest are concerned, but to meet those now falling due. In this respect, our efforts run parallel with those to meet the promises to missions and other causes in the budget adopted at our last Convention.

Third, what are the fruits of our investment?

In addition to four modern, substantially equipped, plants, our colleges are receiving from sixty to seventy-five thousands each year in interest on their endowments; this to be used in the upkeep of buildings and grounds and in the operating expenses of the colleges. The colleges are drawing interest on nearly three times as much money as the Convention is paying interest on.

Through this magnificent investment, more than one hundred men and women are afforded opportunities each year to devote their time and talents to distinctly Christian service.

At least ten thousand young people, during the past twelve years, have come under the influence of these capable, consecrated leaders and teachers and have gone away strengthened in mind and in character. At least one thousand of these have graduated from our colleges, many of whom are occupying fine places of leadership and service at home and abroad. Scores of them came to our schools unsaved and went away, not only with more cultured personalities and better trained minds; but with hearts filled with the wisdom that cometh down from above and their lives dedicated to the Master's service.

Surely, no investments show finer fruitage than these.

Fourth, what are the encouragements for completing the task?

Our colleges are living within their incomes and paying past obligations according to the instructions of the Convention.

The prospects are fine for excellent enrollments at all the schools for the ensuing session.

A growing Christian spirit is manifested on all our campuses on the part of both faculty and students, assuring more far-reaching results in the matter of the propagation of Christian ideals, the development of Christian character and preparation for Christian service.

There is nothing to lose and much to gain by going on. There is nothing to gain and much to lose by turning back. Friends have trusted us and have been generous to us. God has smiled His blessings upon us and we cannot afford to be unworthy of Him nor to be untrue to our friends.

The Lord has blessed our farmers with a bounteous yield and this, along with public works projects, is giving new impetus to business. Certainly we should honor the Lord with

SOULS OF GRANITE

Ernest O. Sellers

"Time, pressure and fire make granite." That is the conclusion of geologists. Whatever be the method of composure we all agree in our admiration of the strength and when properly shaped and polished, the beauty of granite.

Mankind would like to be rock but it objects to the processes of "time, pressure and fire." Character comes not by the easy way of wishing. It comes only through work, patience, testing, and the quality of the material being moulded. The Master saw in an impetuous and volatile fisherman the material which he could transform to make Peter the Rock. But it took years of time, the pressure of a great Personality, and the fire of testing . . . even denial and bitter repentance . . . to mould and shape before he could write about "suffering as a Christian."

The world is ever looking for and will follow the Peters who have learned patience, men who will take time and whose plans are not for the day but for eternity. The easy way is that of saying "sometime." Granite souls may suffer postponement but they never avoid nor side step the processes of polishing.

Shale clay, under pressure and subjected to intense heat, produces the hardest and most enduring brick. Men who stand the strain, face the losses of life and its setbacks, men who hold steadily to their ideals and tasks without seeking to get from under, are and have been those the world admires. Men lacking in faith, who put their trust in material things, have been the ones who have gone the suicide route or yielded to criminal impulses during these recent years. A man has had to have the stuff of which granite souls are made to keep from going back to lower ideals. Weak men look to Washington for help. Strong men of faith look to God in time of need and He never fails.

Sorrow is a pressure which adds strength to all who rightly endure. It is the common lot of everyone. The Christian, knowing his Bible and his Lord intimately, does not sorrow "as those who have no hope." None of us covets or courts sorrow, but souls of granite accept the pressure knowing they have a Helper by their side. Weak men seek to avoid pressure and strain. Giants bend but do not succumb.

Time is a severe test. Pressure condenses and fire fuses. Men are everywhere seeking to avoid such tests. We seem to discount spiritual fires. Religious emotion is tabu. Mankind appears to be convinced, at least in the realm of religion, that if any emotion is evidenced, science, clear and cool headed, will be forgotten. Such an idea forgets the motivating emotions of such granite souls as Luther, Calvin, Wesley, Lincoln, Judson, Washington and every man or woman honored as a world leader.

The Simon Peters who have caught fire at some Pentecost have been and will continue to be the man "of whom the world is not worthy." Patience, endurance, and spiritual emotion are the elements that produce granitic souls. Such souls, polished by time, pressure and fire, are the ones that are worthy the memorials and admiration of mankind and are fit for a place in the palace of the King.

—Correspondence-Extension Dept.,
The Baptist Bible Institute.

—BR—

We publish this week the program for the Pastors' and Laymen's Conference to be held in Meridian the day preceding the State Convention. It is a good program with ample variety, and yet retaining unity. Particularly pleasing is the appearance of men who have not been on programs heretofore.

our substance and the first fruits of our increase.

May the Lord lead us to say, "By thy grace we will."

Yours for success,
Bryan Simmons.

CHURCH AND PASTORAL ETHICS

William James Robinson, A.M., D.D.

It would seem that with colleges and seminaries training our ministers, with various organizations to train the laity, and nearly two thousand years of glorious history behind us, it would be unnecessary to discuss this theme. But to our unblushing shame it is not! Pronouncements by various organizations, and individuals, have been made again and again in the strongest terms that wisdom and love could command. But disregard, both by churches and ministers, for ethics is impudently rampant on every hand today. Some of the methods used by both parties to accomplish an end are foul enough to make the most servile machine ward-politician blush for shame. This is humiliating to all concerned.

Baptists holding the New Testament as their supreme rule of faith and practice believe in a God called ministry; and that in answer to prayer the Holy Spirit appoints pastors. Believing this of necessity they believe in Spirit-filled churches since each member is, according to his own claim, a child of God, having been "born again." It is undeniable that good men, even the best of men, fall into war at times. But this is no justification for, nor vindication of, the foul practices of some ministers and many churches.

Since both our churches and ministers are professedly led by the Holy Spirit the world has a perfect right to expect them to live above suspicion, and walk at all times circumspectly. The failure of either party to act well his part may sorely embarrass the other. Hence the supreme importance of each party striving to obey Paul's admonition: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, with long suffering forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace," (Eph. 4:1-3).

In the very sacred matter of churches securing pastors and ministers securing pastorates we find the most flagrant disregard for scriptural principles. Some pastorless churches in effect put their pulpits up as a prize to be won by lowest bidder and the most alert "vote getter." They do not seem to be concerned about the will of the Holy Spirit. To add greater shame to this travesty there seems to be no lack of preachers ready to enter the contest like campaigners for political office and underbid each other on the salary. The church commercializes its pastorate and the preacher commercializes his services. Did Judas do any worse? Such practices should cease.

According to information coming to me it is alleged that a certain church, through its pulpit committee, approached a certain minister concerning its pastorate. He was assured no other minister was being considered. At great inconvenience to himself he visited the church. A date was set to vote on him and the entire membership was notified by mail to be present and participate in the voting. On this date another preacher voluntarily visited the church, urged that the election be deferred and that he be heard. His wish prevailed. My informant did not know how the matter terminated, only that the minister officially invited was not called. Such conduct is reprehensible in the extreme. When machine politicians, even "ward heelers" give their word it is kept. If these statements are true as alleged the minister who intended was utterly unfraternal and prostituted this church to his selfish purposes. He disregarded age-old principles and dishonored the Holy Spirit. Such ministers should be scorned by all godly men; and churches giving heed to such ministers deserve a very severe rebuke.

This condition cannot be ended too soon. May God hasten the day when churches will earnestly pray for the Holy Spirit to send them pastors, and when ministers will wait for His call. Spirit filled churches and ministers will do this.

Kansas City, Mo.

Editorials

THE MYSTERY OF GOD EVEN CHRIST

To read, spelled *rede* in early English, meant originally to interpret or explain. To the ordinary man in the older days a written document was unintelligible. Of course to those called illiterate today, it still remains unknown and unknowable, except through the assistance of some one who understands. Because a written message was hidden from the understanding of the average man, one who could read, or interpret the message was a necessary key to all the treasures of knowledge that were hidden in the written document.

Most of us would be utterly helpless today confronted by the inscriptions which are on all the monuments in Egypt. They are worse than "Dutch" or "Greek" to us. Until some hundred years ago they were absolutely hidden from the understanding of any man on earth. But a key was found which unlocked to all the world all the wisdom and learning of the Egyptians which had been hidden from ages and generations of men. These "hieroglyphics," so-called because they were inscribed by a priestly order, contained and concealed the whole history and life of ancient Egypt. They have proved to be rich in information; but they long waited an interpreter to reveal their content. They were a "mystery," a secret which has now become a revelation.

These things are said here in order to make clear the expression which Paul uses about Jesus as the "mystery of God." But the meaning of the word mystery is not simply that of something hidden or secret, but of a thing once hidden but now clearly revealed.

It is hardly necessary to say that man has great difficulty in knowing God. Indeed it is an impossibility in the very nature of the two. Man and God are not on the same plane of being. Paul says, "Who among men knoweth the things of a man, save the spirit of man which is in him? Even so the things of God none knoweth, save the Spirit of God."

Paul speaks to the heathen at Athens about the "unknown God," whom they attempted to worship in ignorance. He speaks of their feeling after him as if groping in darkness, even though he is not far from any one of us. A man in the dark may be within an inch of what he is seeking and yet never find it. The brightest minds of earth, those who have knowledge of created things have been unable to find the Creator. The most intelligent and the most ignorant are on the same plane here. And many of the former do not hesitate to proclaim themselves agnostics, that is they do not know God. Isaiah does not hesitate to say, "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

It is the despair of every soul and of every nation to know God. They have continued to seek Him, and have sought to find some one or some class who can approach God for them and interpret God to them. In hopelessness some have turned away to idols and some to clairvoyants and "mediums". And some in hopelessness have given themselves over to the gratification of bodily desires, ignoring the desires and claims of the spirit. And others like Job cling to hope in spite of all difficulties, waiting for some one who shall close the gap between us and God.

It is to such waiting souls that God comes at last in the person of His Son. The veil is removed and the effulgence of His glory is revealed. That which eye had not seen, ear had not heard, nor had entered into the heart of man, God now reveals in the Lord Jesus Christ. All the treasures of wisdom and knowledge hitherto hidden are made known to the world in Him. He is the fulness of Him that filleth all in all.

All the knowledge of the infinite God are made available to us in Christ. We will be for-

ever growing in the knowledge of Him and sounding the depths of His infinite wisdom and love. He says "Unto you is given to know the mysteries of the kingdom of God. . . . For nothing is hid that shall not be made manifest; nor anything secret that shall not be known and come to light."

Notice one condition of this growth in the full knowledge of God: "Whosoever hath to him shall be given." That is the increase is dependent upon the use we make of the light we have. If we profit by it by making it the means of a rightly ordered life; and if we pass on to others the knowledge of God which is given us, there is no limit to the light which God shall give to us of all things in Him through Jesus Christ who is the mystery of God.

WHAT IS THE GOSPEL?

Just now when it is being said with heated emphasis that preachers ought to stick to the gospel and let other things alone, it ought to be nothing amiss to seek an answer to the question, What is the gospel? Indeed the answer to this question is in order almost any time. There can hardly be any difference of opinion as to the necessity of preachers' sticking to the gospel. Nobody will rise up to dispute it. There might be some difference of opinion as to what is the full content of the gospel message.

A good many years ago we had the pleasure of having with us in an evangelistic meeting a brother who is well and favorably known in all the South as a gospel preacher. We have never heard a man who could come nearer to preaching the gospel as we believe it and love it than he did. He preached it with clearness and power. He was determined that men should know the way of salvation, through faith in the crucified Son of God.

One day he asked the congregation for a definition of the gospel. Of course this was only a prelude to his giving them a definition. And just as we anticipated, he quoted this scripture, "That Christ died for our sins according to the scriptures; and that He was buried; and that he hath been raised on the third day according to the scriptures."

As we walked away from the church, I said, "Brother Blank, I thoroughly agree with you that the scripture you quoted in a definition of the gospel. But according to that you don't preach the gospel." He was thoroughly shocked, and wanted to know what I meant by such a charge. My answer was that Paul said his gospel was the preaching of the death of Jesus for sins, and his resurrection. And, I said, I have never heard you mention the resurrection of Jesus. You preach his death all the time. That is only a fraction of the gospel, which according to Paul must include his resurrection. He had some explaining to do.

The point of this story is that the people who are most insistent on a preacher sticking to the gospel ought to be sure they are including in it all that the Bible includes in it.

There is a type of preaching and preachers among us, and they are good preachers so far as they go, who preach to sinners constantly and solely about faith. They are perfectly familiar with the passages of scripture which show that we are saved by faith. They quote these faithfully and incessantly. Everything they say is the truth. They don't preach anything but the truth. But they do not preach all the truth, all the truth as contained in the gospel, as the Scriptures give it to us. They seldom if ever say anything about the necessity for repentance.

Now repentance is an essential part of the gospel according to the Scriptures. John the Baptist preached the gospel. In Luke 3:18 we are told that he preached good tidings, literally "evangelized the people." And the burden of his preaching was that men should repent. There may be times when faith should be emphasized, and there are times when repentance should be emphasized. They are both included in the gos-

pel. Let us not have a onesided gospel, a little gospel, a partial gospel.

What we are insistent upon here is that we need to be careful that we do not select some one thing contained in the gospel of Christ and call that the gospel. The gospel includes everything that Jesus did and taught. Let's make room in our conception of it and our program for preaching it to include all the will of Christ. The gospel is by Matthew called the gospel of the kingdom. It is the announcement of the coming of the Lord Jesus to reign and so to save lost souls and a wrecked world. It must include everything which is properly included in the reign of Christ and the doing of his will in the world.

SUNFLOWER COUNTY ASSOCIATION

One who preached in this county a good many years ago could only be glad to see how vigorous young pastors are now leading in the work. It was a delight to hear many of them speak in a way that showed they are really studying the Bible seriously and know how to present its truths effectively. The program was unusual for a meeting of this kind in that it was built around the Epistle to the Ephesians and on the idea of a revival, going all the way through from the individual to the limits of the denominational work.

The speakers on the program included Pastors Jos. Flowers of Moorhead, C. W. Baldrige of Inverness, W. A. Bell of Ruleville, J. H. Kyzar of Drew, D. L. Sturgis of Indianola, B. D. Hardin and Tom Siler of Merigold. The house was pretty well filled at the morning hour. Mrs. McElroy led the singing well. There were a number of visitors, among them Rev. Madison Flowers and Mrs. Flowers, Judge Jackson and Dr. I. D. Eavenson. Judge Jackson was looking after the debt paying campaign. Miss Sue Marsh was looking after the interests of the Orphanage. Pastor J. H. Kyzar preached a most helpful sermon on Abraham Planted a Grove and Called on the Name of Jehovah the Everlasting God. It was good to hear a preacher talk about God.

Among the members of the entertaining church at Drew is brother Gambrell, the only surviving one of the brothers and sisters of which Drs. J. B. and J. H. Gambrell were members. The church furnished a most satisfying lunch at the noon hour. We missed the latter part of the program, having to leave in mid-afternoon. By request of the brethren the editor spoke on a "Revival in Denominational Work."

By adopting the tithers test plan the First Church of Dallas, Texas, increased their August offerings \$3,000 over the same month of last year.

If life is eternal for us as to the future, it must be grounded in the eternal purpose of God formed in the past. Unless our life is deeply rooted in eternity it cannot abide through eternity. There is a disposition on the part of many to dodge the Bible teaching as to election and foreordination. It is the only absolute assurance of salvation. It is because "God has chosen us in the beginning unto salvation through sanctification of the Spirit and belief of the truth," 2 Thess. 2:13.

People who favored the repeal of the eighteenth amendment and were responsible for bringing back the orgy of drunkenness which we have now may well listen to Peter who said, "For if after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it to turn back from the holy commandment delivered unto them. It hath happened unto them according to the true proverb, the dog returning to his own vomit again, and the sow that had washed to wallowing in the mire."

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

ed from the field. One hopeful sign is the interest manifested by country churches. Like the churches of Macedonia in Paul's day, they are first to be ready. Some have doubled the goals set for them by the committees. If Baptists of Mississippi will redeem their honor by raising the one hundred thousand dollars needed this year, a spiritual awakening is just as sure to follow as the day the night.

Every effort should be put forth to be ready October 6th, and on that day with manly heroism raise the goals in all the churches and be through with this most worthy task. Already ten men have contributed 1% of the amount needed.

NEWTON COUNTY

New Ireland Church has the distinction of being the first church in the State to send in cash for the goal assigned in the Investment Campaign. In fact, the church sent in more than asked for and expresses a desire to do still more. Reverend J. L. Moore is the pastor.

Churches reaching their goals will be published by associations.

NESHOPA COUNTY ASSOCIATION

Neshoba County Association increased its quota from \$560.00 to \$6,000.00 and already has \$5,860.00 of it in sight. This association is undertaking to raise 6% of the \$100,000.00 asked of the entire State. What a challenge!

COPIAH COUNTY

Pine Bluff Church is second to report and has gone beyond the quota. Reverend S. B. Harrington is pastor.

COPIAH COUNTY

Gallman Church in Copiah County has gone over its quota. Reverend S. B. Harrington is also pastor of this church.

CLARKE MEMORIAL STUDENTS

Clarke Memorial College students have the distinction of being the first student group to voluntarily send in cash donations for the Investment Campaign.

REVEREND HARRY L. SPENCER

Reverend H. L. Spencer has the distinction of being the first to respond to a letter written the college trustees for a donation to the Investment Campaign. Brother Spencer is pastor of the Immanuel Baptist Church, Hattiesburg. He says that his church expects to reach its goal in the campaign. Two other college trustees, however, Reverend J. E. Wills, Newton, and Dr. W. E. Farr, Goodman, sent in contributions before the letter was sent out. Dr. J. E. Byrd, Mt. Olive, who is a college trustee, has also made a donation.

COTTON CONTRIBUTIONS

Cotton contributions have been made by members of several churches. The amount reaches several thousand pounds. Ginning certificates will be required before the cotton can be ginned and sold. Those having surplus certificates can, therefore, donate the surplus by sending them to the Baptist State Board office, which office will send them to those having donated cotton to be ginned, and thereby save the donors of the cotton from paying the taxes required by the Government. This is according to statement made to the writer by Mr. E. H. White.

REPORTS COMING RAPIDLY

Reports are coming rapidly from associational chairmen giving goals assigned to churches and names and addresses of church chairmen. Literature is being sent immediately to these church chairmen, for it is in the churches that the money will have to be raised.

ASSOCIATIONAL CHAIRMEN

Association	Chairman	Address
Alcorn Co.	Mr. H. E. Ray	Corinth.
Benton Co.	Rev. D. M. Renick	Potts Camp.
Bolivar Co.	Judge R. E. Jackson	Cleveland.
Calhoun Co.	Mr. A. E. Ferguson	Derma.
Carroll Co.	Rev. L. D. Sellers	Carrollton.
Chickasaw Co.	Mr. W. N. Ethridge	Houston.
Choctaw Co.	Mr. H. L. Rhodes	Ackerman.
Clarke Co.	Rev. N. A. Edmonds	Shubuta.
Clay Co.	Mr. A. H. Ingram	West Point.
Coldwater	Rev. H. J. Rushing	Olive Branch.
Columbus	Dr. J. D. Franks	Columbus.
Copiah Co.	Dr. G. P. White	Hazlehurst.
Covington Co.	Mr. Joe Byrd	Mt. Olive.
Deer Creek	Mr. John D. Davis	Greenville.
Franklin Co.	Rev. W. W. Kyzar	Meadville.
George Co.	Mr. F. Jeff Eubanks	Lucedale.
Greene Co.	Rev. W. E. Stewart	Leakesville.
Grenada Co.	Dr. John H. Hooks	Grenada.
Hinds-Warren	Dr. W. H. Morgan	Vicksburg.
Holmes Co.	Dr. Judson Chastain	Lexington.
Itawamba Co.	Mr. S. T. Graham	Fulton.
Jackson Co.	Rev. J. F. Brock	Moss Point.
Jasper Co.	Mr. J. J. Denson	Bay Springs.
Jeff Davis Co.	Prof. D. A. McGee	Carson.
Jones Co.	Mr. E. D. Hurst	Laurel.
Kemper Co.	Mr. O. R. Mosley	DeKalb.
Kosciusko		
Lafayette Co.	Rev. D. M. Metts	Prairie.
Lauderdale Co.	Dr. H. C. Bass	Meridian.
Lawrence Co.	Rev. Mark Lowry	Silver Creek.
Leake Co.	Mr. Richard Stovall	Lena.
Lebanon	Mr. M. P. L. Love	Hattiesburg.
Leflore Co.	Judge R. E. Jackson	Cleveland.
Lee Co.	Dr. H. R. Holcomb	Tupelo.
Liberty		
Lincoln Co.	Mr. W. D. Loftin	Brookhaven.
Madison Co.		
Marion Co.	Rev. H. D. Jordan	Columbia, RFD
Marshall Co.	Rev. D. M. Renick	Potts Camp.
Mississippi	Mr. H. G. Price	Liberty.
Monroe Co.	Mr. French Early	Amory.
Montgomery Co.	Rev. N. G. Hickman	Winona.
Mt. Pisgah		
Neshoba Co.	Mr. W. D. Cole	Philadelphia.
Newton Co.	Rev. J. E. Wills	Newton.
Noxubee Co.	Mr. E. C. Halbert	Brooksville.
Oktibbeha Co.	Mr. O. C. Moor	Sturgis.
Panola Co.		
Pearl River Co.	Rev. J. C. Richardson	Poplarville.
Perry Co.	Rev. V. M. Malley	Richton.
Pike Co.	Mr. J. A. Terrell	McComb.
Pontotoc Co.	Dr. M. L. Shannon	Pontotoc.
Prentiss Co.		
Rankin Co.	Rev. C. J. Olander	Brandon.
Riverside	Prof. R. D. Graham	Vance.
Scott Co.	Rev. O. C. Estes	Morton.
Simpson Co.	Rev. Homer Ainsworth	Magee.
Smith Co.	Mr. R. C. Bounds	Weathersby.
Sunflower Co.	Judge R. E. Jackson	Cleveland.
Tallahatchie Co.		
	Rev. J. R. G. Hewlett	Charleston.
	Rev. A. B. Polsgrove	Charleston.
	Rev. Madison Flowers	Sumner.
Tate Co.	Mr. M. S. Dougherty	Senatobia.
Tippah Co.	Mr. J. E. Buchanan	Blue Mtn.
Tishomingo Co.	Rev. W. C. Hamilton	Iuka, Route 3.
Tri-County	Rev. E. S. Flynt	Handsboro.
Union	Rev. L. E. McGowan	Union Church.
Union Co.	Mr. Leslie Darden	New Albany.
Walthall Co.	Rev. J. A. Bryant	Tylertown.
Wayne Co.		
Winston Co.	Dr. J. N. McMillin	Louisville.
Yalobusha Co.	Mr. T. T. Gooch	Oakland.
Yazoo Co.		
Zion		

Rev. O. R. Moseley, pastor at DeKalb is added to the faculty of Clarke College. He completes his work for Ph.D. at the Louisville Seminary this fall, and will teach English and Old Testament. The number holding doctors degrees in the faculty of Clarke College puts it about the top of the list of Junior colleges in Mississippi.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

GOING PLACES

Union County Association—

Dr. J. P. Kirkland, the genial bishop of Union County, gave us a lift from New Albany to Blue Springs where the Union County Baptist Association met in annual session.

Due to ill health, Moderator I. P. Randolph refused re-election and Deacon Varda Smith of New Albany was elected moderator. It was almost unanimous for the Smiths when Claude Smith was re-elected clerk. Brother Zack Huskinson was made treasurer.

Both the writer, brother J. E. Byrd and Miss Sue Marsh of the Children's Home were given good hours to represent their respective causes. No better presentation of the state work has been heard by the writer than that of brother Byrd.

Rev. J. E. Jennings, blind of eyes, may be unable to see with his eyes but his sermon showed that he certainly has spiritual sight.

As usual, the unfailing formula worked, "Ask the people and they'll subscribe."

Rev. Robert L. Ray is supply pastor at Blue Springs while Pastor I. P. Randolph recovers from a nervous breakdown.

We greatly enjoyed the hospitality of Postmaster Speck and family during our stay at Blue Springs.

Pontotoc County Association—

A trip by bus to Tupelo and thence to Pontotoc found us enjoying a night in the delightful home of Dr. M. L. Shannon to whom we are also indebted for a ride in his new V8 to Endville, the meeting place of the Pontotoc County Baptist Association.

Pontotoc County has a feature which we have not seen in any other association during our rounds this fall. Instead of a long list of figures from the church letters, each church turns in its letter and then a chosen representative of the church gives a two minute report for the church. The following officers were elected: Moderator, Rev. T. C. Hodges; Assistant Moderator, Dr. B. B. Hilburn; Clerk, T. M. Horton; Treasurer, Dr. M. L. Shannon.

We were given two good places on the program, one to speak on the report on State Missions and again to speak on The Baptist Record. And the unfailing formula again was unfailing, "Ask the people and they'll subscribe."

Two Others Taken—

A good brother from northwest Mississippi sends us money to pay for subscriptions for opportunities 19 and 20, saying that he felt it a fine opportunity to be of service to those needing it. Refer to last week's Record and pick out one of the opportunities listed therein and send us a subscription for them and thus SHARE THE RECORD.

Wanted—

Recently Mrs. M. K. Spragins of Clarksdale told us that she had been reading the Record for 63 years. We want a list of all readers who have been reading the Record for 50 years or more. If you belong in this list send your name and the length of time you have read the Record.

Aged Readers—

We have met several readers who are more than 80 years of age. We want a list of all our readers who are 80 years of age or older. If you belong in this list, send us your name and age.

"Ask the People—They'll Subscribe"

WHAT DOES THE BIBLE TEACH ABOUT HELL?

B. H. Lovelace

(A paper read before the Central Mississippi Pastors' Conference, and requested for publication).

This is not a pleasant subject, but one that is fundamental and necessary, and one that is sadly neglected and misrepresented in many places. For the sake of brevity we will confine our study to the teaching of the New Testament. Note:

Hell Is Both A State and A Place

A state. (Prov. 28:1; Isa. 57:20-21). These Scriptures describe a state of mind, and in that sense men experience hell in this life.

Also a place. (Matt. 25:41; Jude 7; Rev. 21:8; and 14:10-11). Whether the lake of fire is a figure or a fact does not affect the truth in the least. Skepticism on this subject is not due to any lack of light, but to a natural and vicious repugnance to the teaching of the Bible. (Rom. 8:7). But neither ignorance of the fact, nor repugnance to it, changes the truth, or impairs its force.

Note the Words Used in the New Testament (Hades, Gehenna, and Tartarus)

All of these words are translated Hell in the Authorized Version. This is somewhat misleading, and unfortunate. However, when we study the signification of these words it seems to be more a matter of distinction than of fundamental difference, as they all point in the same direction. But since the enemies of truth have capitalized this seeming discrepancy, and have used it, not only to propagate their own errors, but to a greater or less degree in combating the truth, it is necessary to unmask their plot.

Hades is used ten times in the New Testament. It corresponds to the Hebrew word Sheol, used in the Old Testament. The root meaning is "unseen," "a concealed place." "The place of departed spirits." (Anthon's Classic Dictionary.) "An intermediate state, between death and the resurrection, the abode of both the righteous and the wicked dead." (Smith's Bible Dictionary.) "Abraham's bosom is not heaven, though it issues into it. So Hades is not the Lake of Fire, though it issues into it." (Bishop Trench, cf. Rev. 20:14). This seems to have been the commonly accepted meaning of the word in the time of Christ, and was capitalized by Him. (Luke 16:19-31). We can only examine a few of the passages referred to.

Matt. 16:8. Up to that time Hades had opened its gates to all departed spirits. (Luke 16:23). But since the resurrection and ascension of Jesus Hades has lost its victory over the saints, and death its sting. (I Cor. 15:57).

Luke 16:2-3. Perhaps the most convincing passage, and the most puzzling to the enemies of truth. They try to get around it by saying that it is "only a parable." But that doesn't affect the truth in the least. It teaches that there is a place of punishment, and a place of bliss, and that each was reaping the fruit of his life on earth. These are conclusions that no amount of sophistry can shake. It also teaches that there is no break in the continuity of conscious existence at death. "Men appear in Hades immediately after death, in a conscious state, so as to be comforted or tormented according to their condition. This is fact, not fiction." (Bishop Merrell).

Acts 2:27. A prophecy of the resurrection of Christ. (30-32). Natural conditions were overruled in His case. This is of great significance to the saints. (Matt. 16:18; Eph. 4:8-10). Did Christ carry the spirits of the departed saints back to Heaven with Him? If so Hades is now only the place of detention for the spirits of the lost, to await the judgment.

Rev. 20:13-14. A picture of the final judgment, the end. (141-5). No more need for a place of detention. (Matt. 25:31-46).

Tartarus is used only once in the New Testament. (2 Pet. 2:4). "The deepest abyss of Hades." (Strong). The place of detention for fallen

angels, similar to our dungeons of solitary confinement in our penal institutions. Where they are "committed without bail" until the judgment.

Gehenna is used twelve times in the New Testament, and each time is translated Hell. It is derived from two Hebrew words which mean the valley of Hinnom, the dumping ground for the refuse of Jerusalem, which was kept burning at all times. It was to the Jew the synonym for wickedness and its punishment. This doctrine of future punishment was in harmony with the Jewish belief in immortality, as taught by Josephus, and the Targums. This teaching was also capitalized and confirmed by Christ. Note a few illustrations:

Matt. 5:21-22. A comparison between the spirit and the letter of the law. Some things not subject to the letter are in violation of the spirit of the law. Hence the punishment referred to was not physical, but spiritual.

Matt. 5:29-30. Not to be interpreted literally. There was no way for the law to apprehend and punish an evil eye. Neither is there any case on record of any one having been cast into the burning refuse of Hinnom, either alive or dead. Hence the reference here was to future punishment.

Matt. 10:28. A distinction between the soul and the body. The soul exists after death, and is beyond man's power to kill. As the righteous are born twice, so the wicked die twice. (Rev. 21:8). The destruction here spoken of is not annihilation. (2 Thes. 1:9; Mar. 9:43-48). Both soul and body are to be cast into Hell, while only the soul goes to Hades.

The word of God is very plain. (Ezek. 18:4). Probation ends at death. (Luke 16:26). The body goes to the grave to await the resurrection, and the soul of the sinner to Hades to await the judgment. Then death and Hades with all their inhabitants will be cast into Gehenna. (Rev. 20:11-15, and 14:10-11).

This teaching is in harmony with an innate sense of justice within us. When we see the injustice practiced among men, there is something within us that cries out for a judgment. Destroy this and civilization would degenerate into barbarism.

It is also in harmony with reason. If we violate one of God's physical laws we know that we must pay the penalty, and our common sense does not question for one moment the justice of the execution of the law. Are God's moral and spiritual laws any less exacting than His physical laws? (Rom. 2:15).

Social science and political economy recognize the necessity of rewards and punishments. Government is founded on this principle. Destroy it and government would collapse.

Hell is a prepared place. (Matt. 25:41). Suited to the purpose for which it was prepared, (cf. the prison). It was prepared for the author of sin, and all of his servants. (Rev. 20:15).

It is a secure place of confinement. (Rev. 20:10, and 14:10-11). Where the immortal cravings of the soul will forever remain unsatisfied. (Mar. 9:48). Like ravenous beasts, yelping for their prey.

Then why all this misunderstanding and false teaching? (cf. Universalism, Russellism, annihilation, sleep of the dead, etc.) It is innate rebellion against God. (Rom. 8:7; Isa. 28:13).

There are foregleams of Hell all around us. (Rom. 8:22). Read the tragedies that besmear the front pages of our daily newspapers, behold the victim of drink writhing in the tortures of delirium tremens, see the human wrecks strewn all along life's highway, and hear the sobs and sighs of a sin-cursed world. These are but a few sparks from the Lake of Fire, the eternal abode of the lost.

Hell is a logical necessity. It is the ultimate, and inevitable consequence of the law of moral gravitation, which begins in this life, and ends in eternity. What was said of Judas Iscariot will be true of all men, "he went to his own place."

Clinton, Miss.

PROGRAM

Pastors' and Laymen's Conference, Meridian, November 11-12, 1935

Monday—Night Session

- 7:15—Song Service, led by Mr. Bill Nason, Kosciusko.
- 7:25—Devotional, led by Rev. A. N. Thomas, Philadelphia.
- 7:35—Business Session; Organization, Appointment of Committees, etc.
- GENERAL THEME: "A Baptist Brotherhood"
- 8:00—"The Bonds of Brotherhood," Rev. C. W. Thompson, Port Gibson. General Discussion.
- 8:30—"The Bible Teaching of Brotherhood," Rev. O. R. Mosely, DeKalb. General Discussion.
- 9:00—"The Practical Application," Rev. B. W. Walker, Hollandale. General Discussion.
- 9:30—Adjournment after Announcements.

Tuesday—Morning Session

- 9:15—Song Service, led by Mr. R. L. Cooper, Aberdeen.
- 9:25—Devotional, Rev. George Gay, Rosedale.
- 9:40—"The Pastor and the Brotherhood," by a Pastor, Rev. W. E. Hellen, Laurel. By a Layman, Hon. J. Knox Huff, Forest.
- 10:15—"The Layman's Need of an Organized Brotherhood," Mr. W. L. Day, Jackson.
- 10:35—"The Challenging Task of the Brotherhood."—(20 minutes each)—
 1. Enlistment of Our Baptist Hosts, Rev. L. E. McGowan, Union church.
 2. Enlightenment of Our Constituency, Rev. Josiah Crudup, Belzoni.
 3. Consecration of Our Baptist Wealth, Mr. J. B. Perry, Grenada.
 4. Recruiting and Training Christian Leaders, Dr. W. W. Hamilton, New Orleans.
 5. Strengthening of Our Baptist Institutions, Dr. D. M. Nelson, Clinton.
- 12:15—Announcements and Adjournment for Lunch.

Tuesday—Afternoon Session

- 1:45—Song Service, led by Rev. W. W. Grafton, Coldwater.
- 1:55—Devotional, by Rev. E. B. Shivers, Wesson.
- 2:10—"A Brief History of Baptist Brotherhood of the South," Rev. F. J. Chastain, Lexington.
- 2:30—"Some Achievements of Baptist Brotherhood of the South," Rev. D. L. Hill, Okolona.
- 2:50—"The Present Status of the Brotherhood in Mississippi," Rev. T. W. Green, Wesson.
- 3:10—"What of the Future?" Or "What Shall We Do About It?," Rev. Jewel H. Kyzar, Drew.
- 3:30—Announcements and Adjournment.

Signed by Committee:

J. L. Boyd, Chairman
T. M. Fleming
C. Z. Holland.

BR

In the past ten years four young ministers have gone out from the First Church, Columbus.

Pine Bluff church, Dentville in Copiah County. Rev. S. B. Harrington pastor, raised Investment Campaign quota Sunday and 25 per cent additional. This is one of the first churches in the state to reach its quota.

While down in Lincoln County Sunday we were drafted by brother W. G. Lofton to speak at Bogue Chitto in the interest of the Investment Campaign. He is determined to let no grass grow under his feet, nor his car wheels. There was a big convention of singers meeting in the school auditorium. There was a big crowd and they represented a good part of the county. We were glad to have the opportunity courteously extended us to present this cause now on the hearts of Mississippi Baptists. Lincoln County Baptists are a great host.

COURAGE BROTHERS!

By C. H. Spurgeon

1

Stand up for every solitary grain of truth; contend for it as for your life. Remember your forefathers, not merely your Christian forefathers, but those who are your progenitors in the faith as Baptists. Remember those who of old were cast out of the Christian Church with contempt, because they would not bend to the errors of their times. Think of the snows of the Alps, and call to mind the Waldenses, and the Albigenses, your great forerunners. Think again, of the Lollards, the disciples of Wickliffe; think of your brethren in Germany, who, not many centuries ago, nay, but a century ago, were sewn up in sacks, had their hands chopped off, and bled and died — a glorious list of martyrs. Your whole pedigree, from the beginning to the end, is stained with blood. From the days of John the Baptist until now, the kingdom of heaven has been made to suffer the violence of men; and you! will you wield? Shall these soft times, these gentle ages, take away your pristine valor—make you the craven sons of heroic fathers? No, if you are not called to the sufferings of a martyr, yet bear the spirit of a martyr. If you cannot burn as he did in the flesh, burn as he did in the spirit. If you have nothing to endure but the trial of cruel mockings, take it patiently, endure it joyfully, for happy are ye, inasmuch as ye are made partakers of the sufferings of your Divine Master. Never, I entreat of you, grow faint in your course, but bring more of the love of your hearts into the service of your lives. Never yield one tittle of the truth which God has committed to you, take up the cross and bear it; however weighty, however ignominious, carry it manfully. If the father be turned against the child, and the child against the father, weep over it and mourn it. If the husband be turned against the wife, and the wife against the husband, take care that it is not through your own fault; but if it be for Christ's sake, bear joyfully, bear it with transport and delight; you are highly honored. You cannot wear the ruby crown of martyrdom and fire—that blazing diadem, but you have got at least a stray jewel out of it; thank God for it, and never shrink, never blush to suffer for His name's sake.

Who then, what then, are men? Only puppets moved by God's hand; he has the spring to pull them all which way he wills, and if they will not serve him he can soon let them quietly into the grave. Therefore be not afraid of the son of man who is but a worm, a little heap of dust; be not thou dismayed at him; and if he put on a black and terrific face, look him in the face with thine own truthfulness, and put him to the blush. That was grand of Latimer when he preached before Henry VIII. He had greatly displeased his majesty by his boldness in a sermon preached before the king, and was ordered to preach again on the following Sabbath, and to make an apology for the offense he had given. After reading his text, the bishop thus began his sermon: "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest; therefore, take heed that thou speakest not a word that may displease; but then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present, and who beholdeth all thy ways, and who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sabbath, but with considerably more energy. Such courage should all God's children show when they have to do with man. Thou art thyself nothing but a worm; but if God puts his truth into thee, do not play the coward, or stammer out his message, but stand up manfully for God and for his truth.

Forwarded by Rev. A. C. Burley, London, England.

THE LOST ARE CONDEMNED ALREADY

J. A. Bryant

—o—

"But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jno. 3:18.

The present state of the lost person is one of condemnation. He has already been censured and declared guilty. He has been pronounced guilty because he is guilty before the court of last appeals. He is condemned by the law, the Holy Scriptures. All have sinned. Sin is the transgression of the law. The soul that sinneth it shall die. The wages of sin is death. God's right, ability, and wisdom, to rule the universe and its inhabitants by a holy law of His own making is unquestionable. This law is to love God the Creator of heaven and earth with all the heart, mind, soul, and strength. This law is to put God first in every respect and relation of life. The lost man has deliberately, purposefully, and defiantly put himself first in his love, in his thinking, and in his working. He is not ignorant of God's demands, he just doesn't care. He sets up his own standard and goes on. He has refused to believe that God's demands and God's remedy are better than his own. He has made God a liar by not believing the record He has given of His Son. He has repudiated God who made him and sustains him in this life. His condemnation is just. The Word says he is condemned. But he is not condemned simply because he is so declared. He is declared guilty and condemned because he is by nature, by choice, and by action, opposed to God. He is also condemned by the evidence in his case. The evidence is inspired by the Holy Spirit. There can be no breaking down of this testimony. It is given by an eye witness who is perfect in wisdom and Divine in character. The evidence says: "And so death passed upon all men, for that all have sinned." Rom. 5:12. "Therefore as by the offense of one judgment came upon all men to condemnation." Rom. 5:18. "There is none righteous, no, not one." 3:10. "For all have sinned, and come short of the glory of God." 3:23. Thus we see that the lost man is a sinner by inheritance, by choice, and by practice. He is condemned by this evidence. There are many preachers who do not believe that this evidence is true. They say that if a child is given Christian training, an uplifting environment, and lives a good moral life he is not condemned, but is a child of God. This lie is of the Devil. He makes it his first business to deceive the minds of God's ambassadors. He is the evil spirit in the guise of an angel of light, guiding preachers into false doctrine.

The lost man has deliberately chosen to sin because it suits him. He has purposefully entered into a life of sin because it satisfies his evil desires, or rather because he thinks it satisfies. Condemnation or judgment has automatically been passed on him by Him who saith: "Thou shalt not," and "Thou shalt." This condemnation is awful in its results in this life. It sets one apart from the children of God and makes him a culprit awaiting the execution of the sentence of death. The marks of condemnation are in evidence in his body, mind, and soul. A body of water is condemned by the board of health because it is unsafe for domestic purposes. The condemned man is unsafe in the home, school, or state. He is a menace to himself and to all who deal with him. He is under the law of sin and death. He has already started to serve his sentence of eternal death. He may or may not be aware of it. He may or may not be rescued.

A dairy is condemned by the health authorities because of uncleanness, carelessness, and disease. The milk from such dairy goes into the homes of a city and carries disease and death. It contaminates and kills wherever it goes. So with the condemned man. His influence blights, kills, and destroys. He cannot be harmless to others as long as he is harmful to himself.

When we see a condemned man in his death

cell our hearts go out to him in his misery. He is shut away from freedom, friends, and fellowship. Between him and freedom there lies a criminal record that must be wiped out. He is shut away from liberty by unbreakable steel bars. The cell door is most securely locked and bolted. Should he succeed in escaping from his prison cell he cannot go far enough to blot out his record of crime or repeal the sentence of death which has been pronounced upon him by the courts of justice. He will be hunted and hounded and run to earth and brought back to pay the full penalty for his crime.

The lost man may not be shut away from society by steel bars, he may not be condemned by the courts of man, he may not have a record of crime behind him, but his condemnation to eternal punishment is just as inescapable as that of the prisoner in the death cell. The bars to his cell are invisible to the human eye but they are invulnerable by man, beast, or devil. He cannot see how to get out, he is blind. He cannot break out, he is paralyzed. God will not let him out because he is morally insane. God has provided a way of escape but he will not come out this way because it means to break with sin.

To be condemned means to be placed in the class with idolators, drunkards, thieves, covetous, revilers, and extortioners. This is a vile company, an unholy brood, a vicious crowd. This company cannot provide any respite to the lost man. Their avowed purpose is to thwart God in every life possible. To run with this crowd is to share their misery and spirit. They are outlaws seeking to evade the law. They are outcasts from the family of God. They are aliens from the commonwealth of Israel. They are definitely set against God and right. They are helpless to lift themselves from this vile pit and therefore try to decap others into it. When others fall in with them their misery is increased. There is one brand on all their souls — CONDEMNED.

In many cases the lost man does not know he is condemned. Many have no idea that they are wrong with God. If the lost will realize that they are condemned they are in a proper attitude for conviction, repentance and faith. It is the business of the Devil to keep the condemned man ignorant of his state. He whispers into his ear that he is safe, that he is as good as Mr. Average Church-member. The condemned man doesn't read the Bible and therefore cannot know his condition. If he occasionally reads it or hears it read the Word is caught away by the evil one and the truth is lost to him. He has no desire to read the Scripture, which is the only safe source of information concerning his state.

He has no one to tell him of his condemned state. His friends do not want to offend him so they tell him he is safe. His enemies do not care whether he knows about himself or not. To be condemned is awful enough, but to be ignorant of one's condemnation is alarming indeed! If the lost man knows his way is the way of eternal death possibly he will take measures to change his way. When a man is conscious that he has tuberculosis he will immediately take steps to cure himself. He will put himself under the care of a specialist and faithfully follow his instructions that he may be healed. He does not procrastinate if he is wise. He is unwilling to wait for fear that he may reach the incurable state. He cannot know when he has reached that state. The lost man is in danger at any moment of passing redemption's point beyond which he who goes is lost forever. The cry of the moral bankrupt, "Oh, if I had only known that I was so close to the ragged edge of the precipice of eternal death I would have turned back," is enough to make us bundle the grace and mercy of God together in one appealing cry and hurl it, with utter abandon, at the feet of all the condemned. They must be compelled to see that they are condemned by the law and evidence regardless of the cost!

Mississippi Woman's Missionary Union

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September 22, 1835, 100 years ago our first American missionaries to China sailed from our shores. Next month we will have something in our programs about them: J. Lewis Shuck and Henrietta Hall Shuck. This should be a day of rejoicing because of the growth during these years.

HENRIETTA HALL SHUCK CENTENNIAL Y. W. A.

The Voyage

The Baptists of the world are this year celebrating the 100th anniversary of the going out of the first American missionary to China. September 22, 1835, 100 years ago, Lewis Shuck and his 17 year old bride, Henrietta Hall Shuck sailed for China. The voyage that now takes but two weeks took them over five months. They went on a sailing vessel, depending upon a trade wind to take them toward Africa, another to send them back to the coast of Brazil, still another to send them down past the Cape of Good Hope and up to Calcutta and China.

Beginning of Christian Education in China

Many assertions are made concerning the pioneer nature of Henrietta Hall Shuck's educational program in China. It is said she was the founder of the first mission school of any kind started by any denomination in China. Certainly it is a well established fact that 100 years ago education of the masses had not begun in China, and education for girls in China was unthought of.

Mrs. Shuck's beginning was meagre indeed. Two homeless boys, whom they took as members of the family soon after arrival, a Chinese girl whom an American bought on the streets for \$10.00 and gave to the Shucks. Soon others came. Each had to be clothed and fed or they would not come at all. That meant \$1.00 a month for food, \$2.00 a year for clothes. These first pupils in the mission school were children of very poor people. Sometimes the rule had to be,—we will not take your boy unless you send your girl, also. So anxious were these Christians to help the girls of China, so indifferent and scornful were the Chinese people concerning the importance and possibility of educating the worthless girls.

The First School Building

A picture of the first school building appears in this biography of Henrietta Hall Shuck. How it must have rejoiced the heart of this Virginia girl—a plain two story house but it had school room, dining room and cook room below and dormitory room above. It had 30 desks and seats painted white. The floor was painted a dark brown color. In the school room was a handsome clock with mahogany case, and the day this school opened there were 20 boys and 6 girls, with 6 more girls promised! Phenomenal must have seemed the growth to her who had been willing to start with 3 children in her own home.

The growth of mission and public schools in China provides an interesting study. China herself has awakened to the need of and opportunity in an educated nation. Universities, colleges, schools are being multiplied each year. Yet she needs and desires help in educating her millions of boys and girls. The growth of the Southern Baptist education program in China is challenging.

	Then	Now
Schools	1	132
Students	26	11,893

Y. W. A. Purpose

Young Woman's Auxiliary is interested in this remarkable Henrietta Hall Shuck because she exemplified such charming devotion to Christ's ideals and kingdom plans. It is the joy of Young Woman's Auxiliary to present to young women today an international organization with missionary purpose and tangibly stated ideals which young women can grasp and follow.

A letter from Mrs. A. R. Crabtree of special interest to those studying South America.
Dear Friends:

I don't know why it is I feel like we have reached a sort of mile-stone and that it is time I were writing you a letter, but from experience I know I had better take advantage of this letter-writing mood or you will have to wait another long time to hear from us.

This is a holiday in Brazil, celebrating the promulgation of the New Constitution just a year ago. Our holidays are, as a rule, just extra days to get done the things we can't find time to do in the usual routine, but this day seems a little different. Dr. Crabtree was asked to go with the students of our graduating class in the college on a picnic, over to an island in the bay. He had banked on getting a lot of work done on the history he is writing—The History of Baptists in Brazil—but I was glad for him to go as he so rarely does get away from his work, and besides that it will be good for him and for the school for him to have that social contact with the students. He would rather study and teach and write than to do the administrative work in the school but I think as he gets into touch with the students more he will like his job as sub-director better. Dr. Watson, the director of the school, really needs some missionary to help him and he and Dr. Crabtree seem to get on all right together. Running any mission school is a hard job but it seems someone has to do it and I guess it has its compensations. It is certainly gratifying to see how many of our graduates are developing as pastors and leaders in the work. Every month or two Dr. Crabtree is called on to help examine and ordain a new pastor. And while we don't hear so much about the girls, many of them are becoming pastors' help-meets, or teachers or workers in our W. M. U.

The writing Dr. Crabtree is doing is one of the most inspiring jobs he has ever had. He is to write the first 25 years of the history of Baptist work in Brazil and the latter half in being written by one of our Brazilian pastors, Dr. Mesquita. (He is also a teacher in our Seminary.) To think of the small and discouraging beginnings and compare them with the present prosperous state of the cause makes us thankful for having a small part in the work in Brazil. There are many discouragements, of course, and many difficulties to overcome, but Baptists have overcome difficulties in the past and with Divine help can continue to do so.

One of the greatest drawbacks is lack of funds to open up new work and to support pastors on fields already started. Sometimes our young pastors have to teach school or do other work to make a living while they try to build up churches on Sunday. New missionaries are being asked for to go out on the frontiers, for you must know we have only a fringe of churches along the east coast of Brazil in the larger cities while the great interior of the country lies beckoning.

Our schools have all had a hard time finan-

cially. Dr. Watson is bending every effort toward balancing the budget of our Rio school. Government requirements and taxes swallow up all the allowance we get from Richmond. Our Publishing House needs so much a building on the lot we already own.

It has repoiced our hearts to see how the interest in missions is waking up in our churches back home and we have appreciated so much the unflagging interest and help of the W. M. U. Just what would have become of the mission work if the Southern women had failed us, I don't know.

We had our annual meeting of the missionaries of South Brazil last month. It was a helpful and harmonious meeting in which we saw more and more opening doors for the gospel. New missionaries were asked for, although we know perfectly well that the Board will not send us more until it can do so without letting expenses outrun receipts. Sadly we had to vote down several urgent appeals for larger appropriations for evangelistic work in the less developed fields. We console ourselves with the thought that perhaps the self-support method may be the more secure, even though it must be so much more slow.

We had three days of devotion and discussion then one night for a social meeting. We played games that the children could enjoy. Several of our missionaries starred in those games and showed that they were not really getting old though they have been on the field some 15 years, or more. We enjoyed having in our home as a guest, Mrs. Deno, who lost her companion last spring. It is a marvel how she bears up under her bereavement and goes right on doing the best she can in their good academy in Victoria. Miss West, from the same station, was with us a good part of the time. She is just back from her furlough, so anxious to get out and do all the active work she loves but is tied down at present with a lame back so that she can only teach and direct the women's work of the state of Espirito Santo. She thinks that is so little for her to be doing.

It was quite a shock to see how some of our missionary number are showing their age—some beyond the retiring age, that can't bear to give up active service. Then thirteen of our number reminded us that next year was the time for their furloughs. Someone suggested that the next annual mission meeting might as well be held somewhere in the States. As these 13 are scattered around in different stations and in different phases of the work, that many can, I think, be gone at once without seriously hurting anything. We have a little bunch of young people too, who will be leaving us. Margaret, our oldest girl is nearly 16. We want to send her home with some of the folks who are going next summer. She will go to Westhampton College, I think. Now that my father has moved to Georgia she will not be very near any of our people. The nearest will be my brother over on Eastern Shore. But as Dr. Crabtree and I both went to Richmond College we would rather send her there. Also we want her to think of Virginia as her home as well as her native state.

(Continued next week)

How the pendulum swings! They tell us that in 1857 the Roman Catholic Church owned three fourths of all the property in the republic of Mexico. No wonder the people rose up, and today the state owns all the churches, schools and large estates in Mexico.

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East Mississippi Department

By R. L. BRELAND

Calhoun County Association

It was my privilege to attend the meeting of the Calhoun Baptist Association which met with Ellard Baptist Church last week. I was there on the first day. The same officers were re-elected as last year: B. Murphree, moderator, and E. A. Dye, clerk; except that Bryant Flanagan was elected treasurer in place of A. L. Roane who did not attend. There are 37 churches in the association. Only about 70 per cent of these were represented the first day, perhaps owing to rain.

Rev. A. F. Brasher preached the annual sermon on "The Church," reading Matt. 16:13 to 20 as a basis. His sermon was well received. It was reported by Rev. L. E. Roane, associational statistician, that there were 316 baptisms in the churches the past year, which is an increase over any previous year. There are about 5,000 members of the churches.

Those on the program this first day were S. E. Carter on State Missions, R. L. Breland on Home Missions, and Dr. S. L. Dobbs on Foreign Missions, Prof. A. E. Ferguson on Cooperative Program, and S. E. Carter on Sunday School and B. T. U. Rev. A. F. Crittendon, representing the State Mission Board, spoke to the whole program. There were others who spoke, but these made the reports.

It was a pleasant day with these good brethren and sisters. The church at Ellard, of which Rev. S. E. Carter is the pastor, and the community fed the large crowd present abundantly. There was peace and harmony and all seemed to be in fine spirits. Good reports come from the second day's session.

Rev. R. B. Patterson, the beloved pastor of Calhoun City Baptist Church, was reported as being in the Baptist Hospital, Memphis, for treatment. May he be well.

Rev. Chas. H. Dobbs of Mathis-

ton was reported as being in poor health, also his good wife. May these dear friends be restored to health again soon. No better people live than these.

While at the association I met some of the relatives of Rev. Geo. W. Riley who was one of the pioneer Baptist preachers of Calhoun, now having been dead many years. This county is predominantly Baptist and this is doubtless the results of the work of this and other pioneer Baptist preachers who were faithful.

Another pioneer preacher of Calhoun was Rev. Frank McKibben, now many years dead. His widow attended the recent session of the Calhoun Association. Brother McKibben is spoken of as a faithful pastor and a good gospel preacher. "His works do follow him."

Three philosophies: 1. Thine is mine—I'll take it; 2. Mine is mine—I'll keep it; 3. Mine is thine—I'll give it. Which of these is your philosophy?

A card from Rev. Thos. J. Smith, a Mississippian now doing pastoral work in Missouri, states: "I closed a good meeting at Crowder, Miss., last Saturday. Rev. C. C. Hughes is pastor. C. C. Smith of Sumner was singer. In spite of the election and other interferences we had 25 additions."

A letter from Dr. E. W. Barnett tells us that things are moving along at Standing Pine, Leake County. He tells us that Prof. and Mrs. Tommie Fancher are there teaching the Indian school. These good people should be valuable help in the church work at that place. He is a son of Rev. L. B. Fancher of near Union, Miss. Brother Barnett sends an article about Standing Pine from which I hope to quote soon.

Dividing Ridge and Pine Grove Baptist Churches, Yalobusha County, have called Rev. John Gore, of Calhoun County, to be their pastor for the balance of this year.

The meeting at Anchor Baptist Church, Lafayette County, where Rev. L. J. Crumby, the pastor, is being assisted by the writer, has not closed yet. Up to this time seven have been approved for baptism. This church was organized last January. It is one of splendid promise.

The 25th and 26th of this month the Zion Association is to fittingly celebrate its hundredth anniversary. It is located largely in Webster County. Rev. Joel L. Dorroh is the moderator.

Mrs. R. Howell of Yalobusha County, mother of Mrs. Taylor Howard the County W. M. U. leader, died very suddenly last week. May the Lord console.

PERSONAL EXPERIENCE

I was saved when a boy of 14 years. I joined the church and was baptized a year before I was saved. I was in deep earnestness and thought I was a Christian when I joined the church; but found out a few months later that I was not.

When I discovered that I was a lost church member it caused no little embarrassment, and for months I was in deep trouble; but

I didn't dare tell any one, for I was ashamed to confess that I was lost, after professing just a little while before that I was saved; and that increased my trouble. But I thank God — while I was in this distressful condition, and had gotten to the place where I was losing hope of ever being saved; one day I went down into the pasture, hid myself in a big gully, fell on my face and prayed as I never prayed before, for mercy. After a good while with my eyes swollen and the ground wet with tears of grief, I arose without hope — all hope was gone — and walked slowly back to the house. Never will I forget how I felt those few minutes; for if I had been standing on the gallows, with the black cap pulled down over my face, waiting for the snap of the trigger, I could not have felt any worse; because I could feel the anguish of my doom. In that desperate condition I walked in the kitchen door and through the house, out on the front porch and lay down — and this thought came to me: "He has saved others, why can't He save me?" And the answer came back with this thought: "It is because you do not trust Him."

With this thought in my mind I closed my eyes and fixed my mind on Him and addressed Him in whispered words, as follows — or similar words — "Lord Jesus, just now I commit the eternal destiny of my soul into thy care and keeping; and if I die and sink into the bottomless pits of hell, I will die and sink into the bottomless pits of hell with my trust stayed in Thee; I am done." Now there is no word that I can use to describe how good I felt at that moment; turning a bird out of a cage where it had been kept for a long time might in a faint measure illustrate my feelings. But from that moment to this good day there has never been any doubt in my mind about my salvation, for I know He saved me there on the spot. I did have—however—a suggestion of a doubt the next day; it came about this way: While alone in the field rejoicing in my Saviour and my new-found salvation this thought came to my mind: "What if the same old troubled feeling should come back to me again?" The answer came right back in an instant: "It doesn't make any difference how you feel, your feelings don't have anything to do with it, your salvation is in the hands of the Lord Jesus Christ, not yours."

From that day until this hour I have never had even as much as a suggestion of a doubt. I know I am saved just as well as I know I am living.

Rom. 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

It's true that I lose the joy of my salvation sometimes when I am not living as close to the Lord as I should; but that peace which He gave to me that day remains just the same, day and night; winter and summer; in prosperity or want; in the line of duty or out; there is no difference, for my salvation does not depend on how I feel, or what I am, or what I do, or do not do.

But it depends upon the truthfulness and faithfulness of my Lord and my God who keeps me with His own power; and I can truthfully and rejoicingly say, with the apostle Paul: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

I am writing this personal experience with the hope that it might perchance fall into the hands of some boy or girl that is in the same condition that I was; and that it might help him or her to trust their eternal destiny into the care and keeping of the Lord Jesus Christ and find peace for their troubled souls.

And, by the way, if this does happen, would you be so kind as to write and tell me about it? There is no joy that could come to my heart that would equal it.

J. E. Heath,

Winona, Miss.

UNION CHURCH, PANOLA COUNTY, CELEBRATES

Union Church in Panola County will celebrate her one hundredth birthday on the fifth Sunday of this month. The committee on program has made an effort to have each department of the work of the church presented in addition to a brief history of the church which will be given by Mr. Bryant Young of Sardis who was partly reared in the Union community and whose father was one of the early pastors of the church. Other features of the program will be a sermon by Dr. P. I. Lipsey, a Bible discussion on "The Church the Bride of Christ" by Dr. J. W. Lee of Batesville, and a missionary address by Dr. F. M. Purser of Oxford.

There is only one former pastor of the church now living—Bro. J. L. Muskelly of Memphis who will be present. The present pastor has been serving the church for the past 14 years.

Walton E. Lee, Pastor.

Because Mississippi College was standardized the members of the faculty are now being paid a living salary, twice what they were paid twenty years ago. This has made possible a strong Baptist Church at Clinton, with a local budget twice what it was 20 years ago. We are in every way able to pay off the debts on our board. No church can afford to fall down at this time when we are asked to show the stuff we are made of.

Charitable Lady—Here, my poor fellow, is a quarter for you. It must be terrible to be lame, but I think it must be worse to be blind.

Panhandler—You're right, ma'am. When I was blind, people was always handin' me counterfeit money.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Sunday School Lesson

Prepared by L. D. Posey

For Sept. 22, 1935

Subject: James, a Great Christian Leader.

Golden Text: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12.

Scripture: James 1:1-17. For supplemental Study, Acts 15:13-21. The entire epistle of James should also be studied.

Time: The date of the epistle of James is not known. It is generally believed, however, that it was written before the council in Jerusalem which was held between the first and second missionary journeys of Paul, which places it some where between A. D. 47, and 52.

Place: It is quite evident that James wrote his epistle in Jerusalem where he held the place of pre-eminence among the Christians. That fact alone would bar Peter from the position ascribed to him by Roman Catholics.

Introduction

James and three other men, and at least three women enjoyed the highest privileges ever accorded to men on earth. They lived for nearly thirty years in daily contact with Jesus the Lord of glory, the Son of God in human flesh. The women were half sisters whose names are withheld. The three men were James, Simon and Judas. This half brother was not Judas the traitor. Mark 6:3. What a wonderful blessing to these persons to live so long in such close human relationships with the Son of God. Yet, growing out of this very fact, is to be found some of the strange traits of sinful human nature. First of all the mother of Jesus seems to have forgotten the promise made to her by God's messenger who came from heaven to reveal to her the remarkable experience she was to have in regard to her first born. Also she seems to have forgotten that supernatural experience itself. Furthermore, she seems never to have told her children anything about it. I admit there are experiences too sacred to discuss; but it is hard for a Christian to understand why Mary did not reveal her secret to her children. Jesus in the temple in Jerusalem at the age of twelve, had reminded her of that higher relationship with God, yet it seems she was never able fully to grasp it. As for James and his brothers, to them Jesus was just their brother. A good boy, it was true, but how could their brother with whom they had played, eaten and slept, be God in the flesh. To them, "No, a thousand times, no." The lesson just here is, we often fail to realize our most precious treasures and opportunities until they are gone forever.

After the resurrection, James and his brothers came into a correct understanding of Jesus and His

mission to the world. Just here, other than the physical, personal touch with the body of Jesus after His resurrection. We have the most indisputable evidence of that physical resurrection. That half brothers who lived in daily touch with Him for nearly thirty years, and despite His miracles of power in healing the sick and even raising the dead, did not believe Him to be the Son of God until after His resurrection, furnishes us the strongest possible evidence of His bodily resurrection and in that body His ascension to the right hand of God where He has gone to await the hour when He shall receive His kingdom from His Father, and return to establish it on earth. These half brothers could not be fooled. They knew He had been crucified and buried. They knew they were not mistaken as to these two facts. Afterward, when they saw Him alive they knew it was He, and they believed on Him. No wonder James became pastor in Jerusalem. No one, not even Peter was so well prepared for that great position of responsibility.

The Lesson Studied

With the foregoing facts in mind, it is easy to understand the "why" for the form of the salutation of the epistle of James. The words used place Jesus at once on equality with God; hence, a recognition of His Deity. Then to be a bond-servant of Jesus who is God, expressed a closer spiritual relationship to Him, than that of a half brother in the flesh could possibly do. Furthermore, it was well known among the Christian Jews as to the human kinship between James and Jesus, hence the significance of this letter to Jewish Christians.

Some have imagined a conflict between James and Paul. But there is no conflict. To Paul had been committed the mystery of the dispensation of the gospel of the grace of God, which simply means salvation by grace through faith in Jesus Christ, with good works as a fruit of regeneration. James teaches in effect that a faith that does not produce good works is a dead or worthless faith. It is quite clear from the writings of James that he knew the gospel of the kingdom of God as preached and taught by Jesus, and set forth in its practical phase in the Sermon on the Mount. That being true, the practical side of Christianity came to the forefront in his writings.

The King James version of the Bible will never be superseded by any translation; but it is surely unfortunate that we have "temptation" in the bad sense of an effort to drag down, when "trial" is often a test of strength, and for the purpose of proving efficiency, as in the case of a "trial" trip of a new vessel to prove her seaworthy. Then the expression "fall into," conveys the fact that the "trial" upon the part of the "Tried," was both unsought and therefore unexpected. The practical value of the lesson is: Always be ready for any emergency or unexpected trial. In the light of that truth, no one would ever deliberately go where he would be tempted to sin. That rule would keep, if applied, all Christians away from dances, gambling places, Sun-

day picture shows and all other worldly or unChristian amusements. It would also produce total abstinence from all intoxicating drinks.

The standard held up by James is Christian perfection. Not that he taught that any one would attain it before the resurrection or rapture, but it was to be the goal toward which we all should strive. Verse 4. The means by which to achieve the greatest results is to be found in verse 5. Unfortunately, too many who claim to be Christians neglect the use of that simple means. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not." How tragic that so many have neglected this divinely inspired admonition of the brother of our Lord. How the would be statesmen of the various nations of earth have failed because they did not seek "that wisdom from above that cometh down from the Father of light." We are, as nations, where we are, because God's word has been ignored. As soon last year as united prayer was made to God, rain fell throughout a large part of the drouth-stricken Northwest. This year, when the Christian people of the state of Kansas, headed by a proclamation by the governor, set and observed a day of fasting and prayer, with confession of sins and supplications for mercy the rain came and the drouth was broken. Had the American people had the faith to believe and the sense to use the plan offered by James, the liquor traffic with all its attendant evils would not now be blighting American manhood and womanhood, and helpless childhood. May the Lord pity us!!!

In conclusion, let me say that in chapter 4, of this letter, worldliness is most severely rebuked, and practical daily Christian living is urged upon those addressed in the letter. Since it is the inspired word of God, those admonitions are applicable to Christians now living. In the first division of the last chapter, we have a picture of the ungodly rich people of our day, a condition which James saw by divine wisdom would immediately precede the return of Jesus. "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Luke 21:28.

—BR—

OUR SUMMER WORK

—O—

I began my summer's meetings the fourth Sunday in June with W. R. Storie at Elliott, Miss. We had a very lovely revival there, having a little start on politics. From there we were together at Prospect, near Duckhill, the first Sunday in July. Brother Storie is pastor of this church also.

Second Sunday in July we had C. A. McDaniel with us at Concord, Franklin County. This was my first

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work with brother McDaniel and I found him to be an attractive gospel preacher and a very unselfish helper in a revival.

Then Storie came to me at Arlington, Lincoln County. This was the helper's fourth meeting at Arlington and many said the best of all. From there brother Storie was with us at Serepta, Franklin County. Here Storie did some more of his fine preaching which is so characteristic of him.

Second Sunday in August I was with Storie at Kilmichael. Considering the opposition we encountered from politics our labors have been quite fruitful. The last two weeks in August I taught a singing school at Elliott. We had a very pleasant stay there with those fine people who know so well how to make a fellow feel important.

I resigned at Arlington last Sunday to become effective the first of October. The Lord has greatly blessed our labors there. During these two years there has been added to our membership by baptism 41. At our last conference we voted to re-establish our covenant with special emphasis upon the part dealing with intoxicating beverages.

Enclosed you will find a bill for eight months subscription for the dear old Record. My present address is McCall Creek instead of Bogue Chitto.

Yours for a Christianized America,

N. B. Saucier.

—BR—

For what must be I calmly wait
And trust the path I cannot see—
That God is good sufficeth me.

—Whittier.

How To Quickly Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

SENATOR JOSIAH W. BAILEY REVIEWS WORK OF CONGRESS

From the Biblical Recorder of
North Carolina

The Congress met on January 3. The President pressed one matter upon us and that was the necessity of appropriating \$4,800,000,000 to enable him to employ at the earliest possible moment three and one-half million of the unemployed at that time on public relief. Many of us questioned whether that could be done even with \$4,800,000,000. The bill was delayed in its passage until a general impatience forced it through the Congress about the first of March. In the months that have since elapsed there have been many delays and the application of this fund for unemployment is just beginning. I think it is now conceded that not more than three million people will be directly employed. The Administration has found it quite difficult to adjust the men on relief to the jobs in contemplation. The consequence has been that the Administration is undertaking to average the compensation of those employed to about \$1,000 per man per year.

It is hoped that when the year expires business activity will be sufficient to absorb these two or three million men artificially employed by borrowed public money. Certainly at the end of the period there will be great demand for more money unless these men have been absorbed in normal activities. Meantime, I may say that the delays have been such as to make it not improbable that most of the employment provided will last until next year this time or a little later.

In the early months of the session, the World Court Treaty was proposed and after a hard battle was lost. The United States decided not to enter the World Court of International Justice. Very probably this decision was brought about by an inflammatory agitation over the national radio and by Father Coughlin, a priest of the Catholic Church. He was aided in this by the Hearst press. The membership of the United States in the World Court committed us to nothing save the settlement of international disputes by the process of justice rather than by the process of force, and the Treaty provided that the United States might refuse to submit any question. It seemed to me that the great principle of justice was for a time defeated here, but in the long run of course such a principle cannot be defeated.

The Congress took up the Social Security Act in April. This act holds forth a great deal. Whether it is practicable or not remains to be seen. The act provides for a tax upon payrolls, this tax to be held in a great insurance fund with a view to payment to broken down, old or retired employees. The fund might be used in event of a recurrence of unemployment. It is along the line of the European acts, but no one thinks it has been wrought out in final form. This act provides, also, for pensions of \$15.00 a month to needy old people, sixty-five years of age or over. This is

a retroactive provision, which would not have been necessary had the Security Act passed twenty years ago. This \$15.00 is paid only to people in States which put up \$15.00 more. Since North Carolina puts up nothing, the Federal payment will not be available until our Legislature passes a proper act. I may say that acts of this type have been attempted in England, but notwithstanding they have in part worked well, they are still considered necessary. The question of the power of Congress under the Constitution to levy a tax for this purpose will doubtless be tested in the courts.

At this point let me say there is a vast difference between the United States and any other country in that the United States is a central government of directly limited powers. The Congress has a grant of powers expressed and implied and it cannot go beyond these powers. The original conception of our principle was that the social features of general civilization should be looked after by the States and that the Federal Government should be employed mainly for purposes of unity, justice under the law, and national defense. Unquestionably the battle of the next few years will be fought around this question whether to enlarge the grant of powers to the Congress so that the Congress may take over social legislation and employ the taxing power for this purpose. It is this issue that has come to the front in the last several years, and having come, it is likely to be with us until settled. It is a very far-reaching issue and contemplates a vast change in the character of our Republic.

Perhaps the most successful and constructive act is the new Banking Act. It unifies the banking system of our country and gives a great degree of Federal control over all banking. On every hand the act is regarded with favor and there are some who believe that we have reached at last a stage of real banking stability. Perhaps the only factor likely to destroy this stability is the continued borrowing of large sums from the banks by the Federal Government. The banks are now carrying sixteen billion dollars for the Federal account. You will see at once the importance of keeping our bonds above par and of course in order to keep the bonds above par, we must not continue to borrow. If we are to maintain the stability of our banks, and therefore, the security of their depositors, we must move in the direction of a balanced budget, and this means cutting down Federal expenditures.

Perhaps the crisis in America will be reached when we withdraw the artificial aid put up by the Congress under the President's leadership and undertake to get down on solid ground. This will mean higher taxes, less borrowing, less public activity, and unless there shall be substantial business recovery, more unemployment.

The AAA legislation was proposed in view of the fact that it is generally recognized that the Bankhead Act will be held unconstitutional before the Congress

shall meet again. There is a similar fear that the first AAA Act will be held unconstitutional. This new act, called the AAA Amendments, was designed to provide a buffer against the collapse of the old AAA and the Bankhead Acts under the decisions of the Supreme Court. It is recognized here that the AAA Act has not brought parity to the cotton farmers, parity being about fourteen cents a pound. It is likewise recognized that the only thing that has kept cotton up is the lending policy of the Government under which it lends farmers twelve cents a pound on their cotton.

Again the question of the Constitution arises. Should the Bankhead Act be held unconstitutional, then the question will be how to maintain statutory control over the production of cotton. Without control no lending policy could last, and of course no policy of bringing about parity could be hoped for.

We have a fine illustration here. The AAA failed to bring parity for cotton, but the tobacco farmers are receiving so much more than parity. This is due almost wholly to the fact that there was no great carry-over of tobacco. We may do anything with a crop in which there is no over-production, but it is very difficult to do anything with a great surplus.

No little of our trouble in America is due to the fact that the means of consumption are not as abundant as they ought to be. We have been having a great world trade in agricultural products, but for the last several years, we have been rapidly losing this trade. Unquestionably our farmers must have an export market, and this should be put down as the first consideration in any thought about rebuilding agricultural prices. Whether in the present disturbed state of the world we can do this is a serious question. North Carolina began the live-at-home policy in 1929 and 1930, but the whole world is trying to live at home, and very probably we will have to deal with this fact for many years. It is a good policy for the man who does live at home, but it is a very hard policy for the man who must sell cotton and tobacco in the markets of the world.

The next act of importance was the act that tended to prevent wrong done by the utility holding companies. There is no question that the electric utility business has been the subject of very reprehensible manipulation. Holding companies have been created for the purpose of draining profits from the local operating companies and for the purpose of increasing the cost to consumers of electricity. The difficulty has been to distinguish between holding companies that served a useful purpose and holding companies that were created wholly for speculative purposes or for purposes of plain, unadulterated greed. Many recognize the value of well conducted holding companies as aids to local operating companies and all of us recognize that there have been holding companies of a purely piratical nature. The bill that passed will give the Administration a very great deal of power to correct these evils. This

power properly used will be helpful to the local operating companies. There was a great hue and cry raised in the country about the ruining of the public electric utilities. I may say that the output of electrical energy in America is at an all-time peak, that is, higher than it was in 1929, but the profits are reduced by about 27 per cent from the 1929 profit. A proper regulation was regarded by many as being sufficient to eliminate evils, but there were those who sought absolute destruction of the holding companies by act of Congress. On the face of it, the Congress has no power to destroy a corporation. This is not one of the powers granted in the Constitution. It does have the power to regulate interstate commerce and properly using the regulatory power, it can rid the country of every evil.

One of the final acts of the Congress was to pass a new pension bill for the railroad employees. This bill will take three and one-half per cent of the amount paid by the railroads to employees and three and one-half per cent of the amount received by the employees and create a fund for old-age retirement. This bill was introduced in view of the decision of the Supreme Court holding a bill along the same line unconstitutional. Whether this new bill is constitutional remains to be seen. The railroads, however, are committed to this principle, since practically all of the class one railroads have pension funds. The new bill proposes simply to enlarge upon the voluntary plan of the railroads and give it a statutory status. The fact that it passed the Senate unanimously speaks sufficiently of the attitude of the members of the Congress.

Another bill that passed was the Frazier-Lemke Bill, providing special method of bankruptcy for farmers who could not pay their mortgage debts. This bill provides that a farmer may go into bankruptcy on his own motion, in which event he will be allowed to hold his lands three years, notwithstanding the mortgage. In these three years he would pay rent and the rent would be applied on interest. Of course, farmers have the right to the same privileges in bankruptcy as others do under the general bankruptcy law. There were those who felt that this special legislation would tend to impair the credit of farmers who were not in debt, as no man would be inclined to lend money on a mortgage if he were notified by act of law that he could not collect within four years of the date of the loan. However, the demands for this legislation came from the far west, where the farmers are in very great distress. Whether the act will impair the credit of the farmers who are not in debt remains to be seen. The bill passed with practically a unanimous vote.

Now let me say in conclusion that
(Continued on page 14)



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The Children's Circle

MRS. P. L. LIPSEY

My dear children:

This is a good letter we have this week from our brother Cormier. We are so glad to know he is "happily improving," and that he is able to work "joyously and regularly." Does everybody who works do so joyously? It would make this a different world. I wonder if you know what the "Prove me" plan, which his church has adopted is? Here it is, given to us by the Lord: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10). Tithing, giving one-tenth of what we have to God's service, that is the "Prove me" plan. I wish every church, which means every member of the church, would adopt it, and I know God's blessing is going to be on brother Cormier and his church.

Here I am at Magee this week, in the happy home where Julia Frances and her parents live. She is getting to be a big girl, and is in the sixth grade at school. She was deeply interested last night in a paper she had to write on Insects. Did you know that each insect has six legs? I think I learned that. It is surprising how much there is in an encyclopedia about insects. Tonight, she is to write something on Transportation, ways people have had of getting about, and carrying what they have. You know, they have traveled in wagons, stage-coaches, trains, buses and airplanes. This will make an interesting paper, won't it?

Besides Mr. Cormier's letter we have several others. You see how hard Mary Ruth is at work. She just has to study her spelling, and can't write a long letter. Virginia tells of a pleasant trip she has had. I hope she will soon be able to go to see our children at the Baptist Home for children. Miss Leta Mae sends her special gift, and speaks of the improvement of nearly all of her sick ones, for which we are thankful.

Next week, perhaps I'll tell you of a very strange foreign flower that I saw this week. I have some seeds of it, and hope to have some plants of it next spring. Everybody has been mighty good to me on this visit, and I have had a pleasant time.

Much love from,
Mrs. Lipsey.

Bible Study No. 25: Sept. 19th
John the Baptist
Luke 1:57-66 and 1:76-8

The birth of a little son to the old priest Zacharias and his wife had been promised to Zacharias by an angel as Zacharias served in the priest's office in the temple. He could not believe it, and the angel told him he should be dumb, as punishment for his unbelief, until the child should be born. When the little boy was born the kinpeople and friends of his mother, Elizabeth, rejoiced that God had been so good to her. On the eighth day afterwards, when it was customary to give a baby boy a name, with the rite of circumcision, he was named Zacharias, after his father, who was still unable to speak. But his mother spoke quickly and clearly, saying, "No, indeed, he is going to be named John." The kin-folks were surprised, and replied that none of their relations had been given that name. Then they asked his father, by signs, what he wanted him to be called, and Zacharias, also by signs, asked for a

writing tablet, and wrote on it, "His name is John." The angel had told him the baby's name was to be John, and the father used his authority to give it to his son. As soon as he had done this, the power of speech came back to him, and he began to talk, and to offer praise to God, whom he never again doubted. I am sure. The story of the coming of this little child was told through all the country around, and people said, "What sort of a child in this one going to be." The Holy Spirit came upon Zacharias, and he sang a beautiful hymn of faith in God and praise of Him. In it, he spoke to his son, saying that he should be called the prophet of the Highest, going before the face of the Lord to prepare His ways. You remember that John did afterwards preach about Jesus' coming into the world, and this is what is meant by these words of Zacharias. The little John grew, in body and spirit, and in the quiet of the deserts prepared himself for the time when he should call the people to repentance. He said that he was the voice of one crying in the wilderness, Make straight the way of the Lord. He was called the forerunner, the one who went before the Lord Jesus.

Answers to Mrs. Mayo's Puzzle No. 30

1. Laban, Gen. 29:20-28.
2. Og, Deut. 3:11.
3. Ur, Gen. 11:31.
4. Isaiah.
5. Samson, Jud. 15:4-5.
6. Euphrate's, Gen. 2:14.

LOUISE.
Fannie Mae Henley.

Mrs. Mayo's Puzzle No. 31

1. Who was Noah's father?
2. Was Ishmael older or younger than Isaac?
3. Give name of great prophet who served at the court of several kings.
4. Who was the third king of Israel?

Eunice, La.,
Sept. 7, 1935.

Dear Mrs. Lipsey:

Just a word of thanks and appreciation for your gift of \$6.65, covering the month of August. May our Lord continue His favors and blessings toward your work and yours.

Yes, I'm still happily improving and working joyously regularly. I'm very much encouraged with my church work. We (church) have accepted the "Prove me" plan in our church.

Remember us in all your prayers. We remain your servants in Christ,

Theo. Cormier.

Bay Springs, Miss.,
Sept. 5, 1935.

Dear Mrs. Lipsey:

Am sending my dollar (\$1.00) for September. School started three days ago. Time to close: I just have to study spelling.

With love,
Mary Ruth Denson.

I hope you didn't miss a single word in the spelling, Mary Ruth. But though you were interested in the lesson, you didn't forget the dues, did you? Thank you so much, my dear.

Smithville, Miss.,
Sept. 9, 1935.

Dear Mrs. Lipsey:

I am sending one dollar, club dues for J. L. Club No. 17.

I have had a nice trip since I wrote you last: Mother and I visited a few days at Sanatorium, Mis-

issippi. I went over to the preventorium where the children stay. It's such a nice place that I wanted to stay. Mother may let me go back later. I wanted to go out to the Baptist Children's Home while we were in Jackson but we didn't have time.

Lots of love to you, the children and brother Cormier.

Virginia Lane Schumpert.

I have been to the preventorium, Virginia, and one afternoon was there when the children came in from their play, not long before supper, and had such a happy time, with marching and other exercises. They have a good time out there, don't they? Many thanks for the dues.

Hazlehurst, Miss.,
Sept. 9, 1935.

Dear Mrs. Lipsey and Circle

Friends:

How are you all enjoying these warm days? Just fine I trust. I guess all the dear children are back in school. I want to send my love and tender sympathy to dear little Laura, Abbie Miriam and Canoy Clark. I do feel so sorry that they had to give up their dear mother, but the Lord knows best and He never makes any mistakes. Heaven will always seem nearer and dearer to them than ever before. Mrs. Lipsey, I am sending 25c for Bro. Cormier or you can use it as you see fit. With love and best wishes,
Leta Mae Lupo.

I'm pleased to have your special contribution to brother Cormier, Miss Leta Mae. Bro. Clark writes me that Lura and Abbie Miriam and Canoy are going on with their work for our Children's Circle, as soon as things are arranged for in the home which their mother was called to leave.

MEASELLS' FIFTH ANNIVERSARY AT AMORY

At the next Sunday morning service of the Baptist Church, the Rev. John F. Measells, with his congregation, will celebrate his fifth anniversary as pastor here.

Dr. Measells might not agree with the author of this article, however this author has a habit of sometimes saying what she actually believes, and is going to say here that "the latter state of this man Measells is better than the first," according to statements made by many of his members. Both Dr. and Mrs. Measells have grown in favor with members of their congregation as well as with the people of other denominations since coming here five years ago, and the audience should prove this statement next Sunday. Dr. Measells was popular here with most all members of what was then a comparatively small congregation 20 years ago, and his five years of second term service is without fault as far as the writer has been able to ascertain. Therefore the present pastor is even more popular than when he came on the field a few years ago. May he have many more successful years of ministry in Amory.—Amory News.

CALHOUN BREVITIES

Calhoun Association, meeting at Ellard, elected B. Murphree, moderator; E. A. Dye, clerk, and Bryant Flannigan, treasurer. Thirty-seven churches in the body; 32 reporting, showed 315 baptized, 473 added in all, about 5,700 total mem-

bership. Visitors. Revs. R. L. Breland, L. J. Crumby, S. H. Shepherd, J. L. Roane, A. F. Crittendon, Joel and Jesse Dorroh, J. W. and Roscoe Hicks.

The association showed evidence of rapid improvement, and determination to go forward.

Revs. Roscoe Hicks and Vernon Wilson of Fellowship church, Webster County, were ordained Sunday night, Sept. 8, Rev. J. W. Hicks, pastor. Rev. John Gore preached the sermon, Rev. S. E. Carter asked the questions, the pastor delivered the charge, when, with Revs. C. S. Mullins, J. M. Spikes, T. W. Helms, and the writer, 7 in all, the prayer by each and the laying on of hands was done impressively.

The large, well lighted house, almost filled, lent color to the scene as the choir sang "I Will Follow Where My Saviour Leads," and the large audience extended a hand of fellowship.

From over the pulpit a fine enlarged picture of Rev. A. B. Hicks, veiled in black, pioneer preacher, seemed looking down upon the 100 year old church where he was pastor for 36 years, dying in 1907, as his son, J. W. Hicks, 18 years its pastor, ordained his youngest son, with his widowed wife, in her 80's, tearfully observing.

God's blessings on them all.

Leslie E. Roane.

OKTIBBEHA COUNTY ASSOCIATION

Oktibbeha County Baptist Association met with the Double Springs Church on Sept. 12-13 in its annual session. All of the fifteen churches were represented except one.

Dr. J. D. Ray of Starkville was elected moderator and also a member of the State Executive Board. Dr. W. H. Smith of Longview was elected clerk-treasurer.

Dr. Crittendon represented the State Board at the meeting, preaching the sermon in the morning and speaking to the mission reports in the afternoon. Brother Miller visited us in the afternoon and spoke in the interest of our Orphans' Home. Brother Carey Cox of Brooksville, district representative in the debt campaign was present on Friday and helped in organizing for the campaign. Oktibbeha's allotment has been divided among the churches and arrangements are being made to put on an educational campaign before taking the offering. Brother O. C. Moor of Sturgis is Associational Chairman.

The Association welcomed brother W. R. Storie, new pastor at Ma-ben. He was guest preacher at a splendid preaching service Thursday night.

The weather was ideal and fine crowds were present at all the meetings.

W. H. Smith, Clerk.

666

checks

MALARIA

in 3 days

COLDS

first day.

TONIC and LAXATIVE

Liquid—Tablets
Salve—Nose
Drops

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

..:

Jackson, Miss.

Thought for the Week

"They went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed." Mark 16:20. Let your life be a living testimony—live a sermon every day.

Bombarding the Associational Director

For a year now we have been working through the Associational B. T. U. Director in our contact with the individual church and union. We believe this is a good policy for it places the director in touch directly and often with the individual union and leader. This month we have had several very important matters to discuss with these important leaders, the Associational Directors, and hence have "bombed" them with letters. This week they will receive one from Mr. Clifton R. Tate, director of Hinds-Warren Associational B. T. U. Mr. Tate has agreed to help us in our plans and work in serving the associational director in such a way that will make his promotional work more effective, hence every month there will come to the associational directors a monthly suggestion with workedout details designed to make effective the work within the association. The suggestion for October is "Training Camp." Officers have been elected for a new year and should meet for the purpose of studying their duties. Detailed suggestions accompany this sheet, which by the time you read this will have already been mailed. November will be "Survey Month" with suggestions as to how the director may get a "line" on his association. December will be "Southwide B. T. U. Conference Month." There will be material to distribute and plans to be made in the interest of having a good delegation attending the conference from his association. Mississippi's quota is 500 which means that all of us are going to have to give wide publicity to the meeting. January is "Contact Month," etc. We will give the outline from time to time. We believe in the Associational Baptist Training Union, and we believe in the Associational Baptist Training Union DIRECTOR! He is the man who, in Mississippi, shoulders the responsibility of making the B. Y. P. U.'s and B. A. U.'s in his association MORE than "just another organization." He needs the cooperation of every pastor and church.

Bolivar Associational B. T. U. Plans Interesting Program for Their Next Meeting

A resume of the Calendar of Activities in pantomime by Junior boys and girls. An installation service for new year officers. A five minute talk presenting the Birmingham Conference given by one who

is chosen "Leader for the Delegation to Birmingham." Other interesting things are being planned as activities in this association which you will hear about later.

Cooperate with your associational director by sending him your quarterly report in duplicate. Use blanks in Quarterly. That's the spirit.

Committee Corner

Officers, committeemen, it is almost time for the monthly business and committee meeting. Be planning for it now.

For Sunday, Sept. 22 PROGRAM COMMITTEE

Seniors and Juniors—See suggestions in quarterly.

Intermediates — Let the group captain make a cardboard telescope on which are printed the words "faith" and "determination." As each member on program stands to give his part, he takes the telescope and says, "Looking into the future with faith and determination, I see 'The Power of Purpose,' or 'My part in Building a Strong Body,'" etc., on through the program.

INSTRUCTION COMMITTEE

Seniors—Sword Drill on the A. B. C.'s of salvation: A—Rom. 3:23; B—Acts 16:31; C—Matt. 11:28; D—John 9:35; E—Luke 13:3; F—John 3:16; G—Matt. 28:19.

Intermediates — As seven questions on the week's readings are asked, let the members who answer pin on the blackboard stars to form a dipper. The first will have an F on it, the second a U, the third a T, then U, R, and E. After the questions have been answered let the quiz leader close by saying that through our Bible reading we are building for a bright future.

MEMBERSHIP COMMITTEE

Seniors and Juniors — Let each member of the committee select some prospective member whose last name begins with the same letter as his and work on that one until he is won.

Intermediate — Make a poster on which will be the picture of a telescope and the words "Are you interested in the future? Take a forward look with us in the Intermediate B. Y. P. U. tonight."

Jim: "My dad must have been into all sorts of mischief when he was a boy."

Sam: "What makes you think so?"

Jim: "He knows exactly what questions to ask me when he wants to find out what I've been doing."

—Ex.

Brown: "What will you give me for my daughter's piano?"

Nayber: "I'll give you \$3 a cord for it, sawed, split and delivered in my woodshed."—Ex.

EDITORIAL NOTES

Suppose you pull a man out of the water and find him water-soaked on the inside, to all intents and purposes drowned. Someone standing by says, "There's a pulmotor at my house ten miles away. I will run and get it. That will save the life of this drowning man." But he will be beyond recovery by the time you get back and long before. We must do something, and do it right now. Fifteen minutes from now will be everlastingly too late. That was the condition of our Baptist colleges a few years ago when it became immediately necessary to save them with bond issues. We could not wait. Because only standard colleges could get students, our colleges had to be standardized. One of our college presidents told me that the year before his college was standardized, one half of his junior class dropped out and went somewhere else, to a standard college. The college could not have survived five years. But the issuance of bonds standardized the colleges and saved them. Now that they have been saved it is our bounden duty to pay the bonds and the debts for equipment. That is why we have to raise \$100,000 by the last of October.

Religion has been and still is passing through the fire in Russia. And the same process is beginning in Germany. It is also in process in Mexico, and is due in other countries. We doubt not that in some way it is certain to come in every country. It is well that it should be so. It is absolutely necessary to the purity of religion that it should be. The intensity of the heat of these fires and their duration will probably be in proportion to the dross which has become a part of religion in these several countries. There can be no sort of doubt that the purging was due and badly needed. A state church invariably and inevitably tends to corruption. A great ecclesiastical organization lends itself naturally to decay of morals and the development of a corrupt machine. At its very best a state religion lacks the vital power of personal Christian experience and godliness to keep it pure and powerful in producing a high type of morality and spirituality. The only thing that saves any such religious organization from going utterly to the bad is the existence of independent Christian bodies which refuse to conform. We need not worry overmuch about religion in Russia or the prospects of it in Germany or in Mexico. They've got all the vital religion they ever had. Religion, true religion, may suffer but it cannot die. Christianity in these lands, what there is of it will be there when the fires have burnt out, and it will be better for the fires. The purging was long overdue. And we may live to realize that America needs purging too. Others may not be sinners above all the rest.

"I'D JUST LOVE TO"

I had previously talked with Ernest Able about using his talent

for the Lord. Our Junior boys' class teacher moved away. I went to see Ernest Able, but he was not home. We passed cars up-town. I motioned. He turned and drove up beside me. I merely told him, "I want you to teach the junior boys Sunday." He said, "All right." We both drove on. He was there the first Sunday and has been there every Sunday since.

Our junior girls' class teacher went off to school. I thought how fine it would be to have Mrs. Able teach the junior girls. I expressed my desire to her. She quietly replied, "I'll do my best." Sunday was her first day. She was there, on time, and with an enthusiasm that will catch and hold junior girls.

Miss Irville Morgan resigned as General Secretary of the B. T. U. and left last week to attend Mary Hardin Baylor, vacating a position she has filled faithfully and well for a number of years. Miss Morgan is a sister of Laburn Morgan, ordained by this church, former pastor at Morrison Chapel near Cleveland, spring graduate of Mississippi College, and who is having splendid success as pastor of the First Baptist Church, Greggton, Texas, in the heart of the east Texas oil field.

Mrs. B. S. Camp, our General Director, approached Miss Martha Strickland about filling the vacated secretary post. Unhesitatingly she said, "I'd just love to." She has been in B. T. U. practically all her life and knew full well what a big job she was taking on, but she was willing and glad to be of service to the Master.

If church members could know the joy such examples of willing service bring to a pastor's heart, and how much more joy to Jesus, surely more of our members would more readily accept responsibilities.

I give the B. T. U. credit for developing this spirit of service on the part of these young members. A new and greater day approaches as the generation brought up in B. T. U. takes told of things.

Carroll Hamilton, Pastor
Skene Baptist Church.

BARGAIN

BUS FARES

Between JACKSON
And

Pontotoc	\$2.78
Oxford	\$3.01
Water Valley	\$2.71
Grenada	\$2.15
Meridian	\$1.79
Holly Springs	\$3.57
Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.
Round-trip tickets 10% less.

Tri-State Coaches

Jackson, Miss.

A GLORIOUS SUMMER

From Bulletin of First Church, Columbus, J. D. Franks, Pastor

Our church has not had in a long time a more successful summer than the one now closing. This is due to the unusual activity of the church, particularly our younger members, in county-wide evangelism.

This campaign of evangelism began with a young people's revival in our own church, led by a group of students, Hugh Brim, Slim Love, Rush McDonald, Paul Stephens, Rowena Gunter and Ruby Peeples. This fine sextette of young Christians supplied for our young people a most wholesome spiritual contact and greatly helped to prepare them for our county-wide campaign of soul winning.

Our church rented a large tent, 40x70, for use in the meetings. The tent was fitted out with comfortable seats, a commodious platform for preacher, choir and organ, and gas lanterns for lighting.

The tent was pitched in strategic communities where the people are without church privileges. In these communities, for many months previous to the meeting, our church had conducted its mission Sunday schools. Thus a splendid preparation had been made for the soul-winning campaign to follow.

The five meetings resulted in 108 additions to the church, 75 of these upon profession of faith and baptism and 33 by letter. A great revival has been experienced, touching large sections of the county. Our own church has been greatly blessed, especially our young people who had the leadership in the meetings.

Our two young ministers, brethren Niles Puckett and Eugene Burnette, did the preaching except in one meeting in which the pastor preached. A faithful group of about twenty-five young people in our church with several older ones gave these young preachers splendid support in many ways, conducting religious censuses, cottage prayer meetings and children's services directing the singing, rendering special music, as organist, and doing personal work with individuals.

Superintendent W. N. Puckett, of our own Sunday school, and promoter of mission Sunday schools throughout the county, was untiring in his efforts to advance the interests of these meetings. To him, more than to any other human agent, is due the success of this work.

Brother A. T. Johnson, president of our Baptist Brotherhood, with several loyal Brotherhood members, also did valuable service.

The closing service of the meetings was held last Sunday afternoon at Buttahatchie River in the presence of hundreds of people. It was an impressive scene, that last service. The long line of new born babes in Christ, men, women and children, forty-six in all, following the pastor into the river hand in hand, and there, one by one, following the Lord in beautiful baptism, was a picture we shall not soon forget. And then, under the light of a glorious sunset, these

now baptized believers marched slowly back to the bank while the congregation sang "Where He Leads Me, I Will Follow." A glorious climax for a glorious summer's work.

SUNDAY SCHOOL DEPARTMENT

One of the most successful Sunday school enlargement campaigns we have yet conducted was in Simpson County the week of August 11-18. All of the 14 churches cooperating were rural except two in small villages.

Each church had a worker for the entire week. A survey was made, all the information secured therein was assorted, graded, and tabulated, visitation programs were inaugurated, workers' meetings planned, the Six Point Record System installed where not in use, new classes arranged for, incorrect grading corrected, and a class taught each night in the book "Building A Standard Sunday School."

The average number in all classes each night was 452, and 50 new classes were put in to take care of the large number of prospective pupils. The survey revealed a total Sunday school enrollment of 1,172; resident church members, 1,867; prospects for Sunday school, 2,063; total school possibilities, 3,235; unsaved (10 years of age and above), 588. One new school was organized, and two others, that had not met for some several weeks, were re-organized and started out in a most enthusiastic manner.

A very encouraging feature of the week's work was the fact that on the first Sunday of the campaign the total attendance in these 14 schools was 422, whereas, on the next Sunday it was 1,077—an increase of 155%.

Two central day meetings of workers, pastors, superintendents, teachers, and others were held in the Mendenhall Baptist Church for the purpose of making reports and getting suggestions as to proposed plans. Many were the expressions of appreciation from the local people for the work of the week, some even voicing the desire that we look forward to such a movement in every one of the 20-odd churches in the county.

The Sunday school organization of Simpson County is due full credit for the success of the week's work. Its leaders gave enthusiastically of time and effort to this very important matter. For this service on the part of the leaders of this hustling, progressing county organization we are indeed most grateful.

It is said of a noted Virginia judge that he always comes out ahead. An incident of his childhood might prove this. "Well, Benny," said his father, when the lad had been going to school about a month, "what did you learn today?" "About a mouse, father." "Spell 'mouse'," his father asked. After a while Benny answered, "Father, I don't believe it was a mouse, after all. It was a rat."—Ex.

SENATOR JOSIAH W. BAILEY REVIEWS WORK OF CONGRESS

(Continued from page 11)

the country as a whole has made a very great advancement since March, 1933. The banking situation has been cleaned up and reasonably stabilized. The industrial output has been lifted from the point 60 of normal to the point 89 of normal. The farmer's dollar has been lifted from the value of forty-seven cents to the value of eighty-seven cents as compared with any other man's dollar. The number of the unemployed has been reduced by about four millions of people. Retail trade has been very largely restored. Bank deposits have been increased by about six billion dollars. Over against these facts is the fact that the Government is now in debt to the extent of nearly thirty billion dollars, and is likely to increase its debt to thirty-three billion dollars in the next two years. Over against this fact, also, is that some of us feel that these advancements have been achieved by artificial measures and in due course it will be necessary to come down to permanence and normal measures. The process of returning to normal will be a difficult one. So we may say that while great advancement has been made and the hysteria and the sense of distress have been removed to a very great degree, all of us should realize that there are difficulties ahead of us. Men who get hold of money ought to try to save some of it. Men who are in debt ought to try to pay their debts. No one ought to give way to despair. We gain nothing whatever by giving way to despair. While one may not go around with a foolish optimism, the constructive course always is to exercise a reasonable faith in the good God who rules us all and who is of infinite good will towards all men. We ought to have faith in our country and we ought to have faith in the public servants of the country. We may criticize them, but we ought to bear in mind they are dealing with immense difficulties and we ought to give them credit for earnest striving and good intentions. Recovery for many will be a matter of individual action, individual industry, individual saving, and individual resource. The progress that has been made ought to be encouraging to everyone, and I think it is. There are many who have taken very severe losses and have been hopelessly disheartened. In so far as possible, we should adjust ourselves to our circumstances. Money is not likely to flow in this country as freely again as it flowed from 1924 to 1929. Incomes are not likely to be as high, but there will always be a living here for all who work and conduct themselves properly and who attend very earnestly to their own business. Humanity has carried on for at least ten thousand years. It will continue to carry on, and the fac-

tors that have made men successful in all ages will make them successful in these days and those days that are to follow. Intelligence and character, faith and industry, frugality and saving, courage and good will, these will always mean more to the individual than acts of Congress or Legislatures.

CLARKSDALE

This fall marks the beginning of the fifth year of Dr. Boston's work with this church. We are praying, working, and looking forward to a full year of good work. This month is rally month with us and our pastor has asked us to talk "Rally," phone "Rally" and write "Rally," and we are carrying out his instructions. The fifth Sunday is Rally day and our aim for Sunday school attendance is 500. Every member is alert and happy in trying to make this fifth year of Dr. Boston's pastorate the best year in the history of Clarksdale Baptist Church. During this month we are electing Sunday school officers and teachers and departmental superintendents, also this is true in the B. T. U. Our director of the B. T. U., Mrs. V. E. Boston is one of the best in the state, if not the best. The B. T. U. has made wonderful strides in their work. The Sunday school is steadily gaining ground with J. M. Brooks as superintendent. All class work is going forward in a great way. The W. M. U. with 190 members, is working heroically and harmoniously under the leadership of Mrs. W. V. Jenkins. The church as a whole is moving forward gloriously under the direction and leadership of our beloved pastor, Dr. Boston. The church is alert, interested and determined, by God's help, to keep up the kingdom work. We are not forgetting the Record or the Hundred Thousand Club. Pray for us.

Yours in the Master's service and in His name,—Reporter.

Old Wives' Tale

A backwoods mountaineer one day found a mirror which a tourist had lost.

"Well, if it ain't my old dad," he said as he looked in the mirror. "I never knowed he had his pitcher took."

He took the mirror home and stole into the attic to hide it. But his actions didn't escape his suspicious wife. That night while he slept she slipped up to the attic and found the mirror.

"Hum'um," she said, looking into it, "so that's the old hag he's been chasin'."—Cherokee (Kan.) Sentinel.

Rx For Headache
due to inorganic causes

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

CAPUDINE

Protect YOUR EYES

By using Dickey's Old Reliable Eye Wash; cleanses, soothes, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va.

SPECIAL TO THE BAPTIST RECORD

—o—

September 7, 1935

With every space in its five dormitories already taken, Blue Mountain College will open September 16th with the second largest college enrollment in the history of the institution, according to a statement today by President Lawrence T. Lowrey. In the student body will be girls from fifteen states as widely divergent as Massachusetts, New York, California, Florida, Colorado, New Mexico, and Oklahoma; and two foreign countries, British Columbia and China.

Responding to a growing demand for formal training in library science, two courses in that field will be installed with Mrs. George T. Buckley as instructor. Mrs. Buckley holds the B. S. degree in library science from the University of Illinois. She catalogued and organized the libraries of various state and denominational junior colleges in Mississippi and the library of Delta State Teachers College.

Additions to the faculty are:

Dr. Richard Trott, Ph. D., Johns Hopkins University, Mathematics. Dr. Trott has been instructor in mathematics at University of North Carolina, Alabama Polytechnic Institute and Johns Hopkins University.

Miss Alza Rodgers, Home Economics. Miss Rodgers has the B. S. degree in home economics from Kansas State Teachers College and the M. A. degree from Columbia University. She was instructor in Home Economics at Rutgers University, Kansas State Teachers College and Cedar Crest College at Allentown, Pennsylvania, and served as State Nutritional Specialist for the State of New Jersey.

Miss Ruth A. Peninger, Registered Nurse, graduate of Enid, Okla., General Hospital with years of service in other hospitals, will be the college nurse and instructor in hygiene.

Miss Belle Naul, instructor in expression, received her training at Blue Mountain College, Tulane University, Columbia College of Expression and George Peabody College.

—From Blue Mountain College, Mary Gurney Parker, Sec'y.

—BR—

RESOLUTIONS OF SHADY GROVE CHURCH

—o—

Whereas, on August 13, 1935, Mrs. H. C. Clark, wife of Rev. H. C. Clark, one of our most faithful church workers, has finished the course, and entered into that city prepared for her.

Therefore, be it resolved:

First, that in the departure of Mrs. Clark has brought heartaches and pains, but we know that the "Father doeth all things well." Our loss in heaven's gain.

Second, that she was a shining example. We shall miss her strength in the field of toil, her council and inspiration of her presence at our meetings, but our lives are strengthened, the world is better because she lived.

Third, that one's heart goes out

in loving sympathy to her companion and family.

Fourth, that a copy of these resolutions be placed on the minutes of the Shady Grove Church, a copy to the Baptist Record for publication, and a copy to Mrs. Clark's family.

Respectfully,

Shady Grove Baptist Church,
Hazlehurst, Miss.

Mrs. G. W. Russell,
Mrs. J. M. Bass,
Mrs. Lee Izard,
Committee.

—BR—

SUMMER IS ENDED

—o—

I have just finished my last meeting of the summer. Sunday, July 28th, and the week following I held my meeting at Red Lick, doing my own preaching at the request of the church. I had Howard Aultman, a Mississippi College student, directing the singing. We had a good meeting, visible results were four by baptism, but the church seemed greatly revived, and brother Aultman organized the juniors into a very effective choir. Sunday, August 11th, and the week following brother Aultman and I went to Lorman for the best meeting of the summer as visible results go. I baptized twelve, all practically grown young people, and the church gave evidence of having lifted to a higher plane of Christian endeavor. Brother Aultman had a junior choir of forty-two who added much to the effectiveness of the meeting. Beginning Sunday, August 25 and continuing through September 1st, brother Aultman and I were at Center Ridge in Yazoo County. We had no visible results, speaking in terms of membership, but the church seemed much revived. I feel safe in saying that brother Aultman is among the best of evangelistic singers, and heartily recommend him to anyone needing such services.

Sincerely,

O. C. Chance,

Clinton.

—BR—

UP TENNESSEE WAY

—o—

Pastor H. L. Carter of Halls, Tenn., has been greatly blessed in four meetings held during the month of August. At Midway, a mission point on the Mississippi River, he preached for Association Missionary Bruce, with four for baptism and one by letter. At South Fork he assisted Pastor Barker, with sixteen for baptism, four by letter and three by statement. At Willingham Memorial Church, near Ridgely, there were twenty-one for baptism and four by letter, and some twenty-five rededications. The other meeting was a brush arbor meeting, under the auspices of Halls Church, some two miles from town, resulting in seventeen professions, sixteen of which have been baptized into the fellowship of the Halls Church, and one by letter. This latter meeting was fine preparation for the revival of the Halls Church, which is now in progress with Dr. H. L. Martin of Senatobia, Miss., preaching to record crowds. During the past associa-

tional year Halls has had 53 additions, 28 of which were by baptism.

—BR—

MISSISSIPPI B. T. U. ASSOCIATION ACTIVE

—o—

B. T. U. leaders from many of the churches in the Mississippi Association gathered at the Baptist Church in Liberty on the last Friday night in August.

The importance of the B. T. U. was ably discussed by Rev. S. G. Pope. A representative from each church made a report on their work. Rev. P. E. Cullom, district president, brought a goal for the organization before the group. This goal was adopted and plans laid for trying to reach it.

An associational meeting was planned for the first Sunday afternoon in October to be held in Centerville. The Liberty church furnished a nice plate lunch to those present.

P. E. Cullom.

—BR—

MIND AND SOUL FOR CHRIST'S WORK
M.S.C.W.

—o—

Last week-end, on a hilltop not far from Columbus, the M. S. C. W. Baptist Student Union Council met for a two day retreat, to come into closer communication with God and to gain strength and inspiration for the coming year. Our theme, "Practicing Christ," was adopted by each member at the retreat.

Dr. Franks, pastor of the First Baptist Church, and members of the B. S. U. Council brought a series of inspirational messages on "Practicing Christ's Love," "Sincerity," "Obedience," and "Humility." These were very uplifting and helpful to each council member.

It seemed that Christ was very near, there in the quiet peace of that hilltop, and each one was drawn closer to God.

The relation of the church, campus, and B. S. U. was made clear in talks by Niles Puckett, Secretary, Ruth Wyatt, second vice-president, and Dr. N. B. Armstrong, faculty adviser, at the first session on Friday night. After Dr. Frank's message on "Practicing Christ's Love," each council member met her prayer-mate. After the prayer trysts, the group re-assembled around a big campfire for family altar and goodnight.

On Saturday morning a business session was held, during which the work for the coming year was planned and discussed. Preparations were made to welcome the Freshmen and students to the campus. After the business session Dr. Franks brought his message on "Practicing Christ's Sincerity."

At the Saturday night session the keynote was "Practicing Christ's Obedience." In addition to a devotional on this subject, there were interesting and instructive talks on the "Power of B. S. U." After this program, the prayer-mates met for a tryst before family altar and goodnight around the campfire.

On Sunday morning the council came into town to attend the worship services at the First Baptist Church.

In the sabbath calm of Sunday afternoon a chain of prayer for the year's work was held at the camp.

On Sunday night the retreat was ended and after attending the evening services at the church, the council went on to the campus to prepare a welcome for the new students arriving on Monday.

Much of the credit for the success and effectiveness of the retreat goes to our beloved "Pa" and "Ma" Phillips, who were always on hand to help and advise. Our efficient camp cook, who did some really worthwhile things in that camp kitchen also comes in for a pat on the back. But it is to Miss Taylor, whose thoughtful planning and work made it possible for us to derive so much good from the retreat, that we are most grateful.

Pansy Simmons, Reporter

—BR—

COLLEGE OF MARSHALL

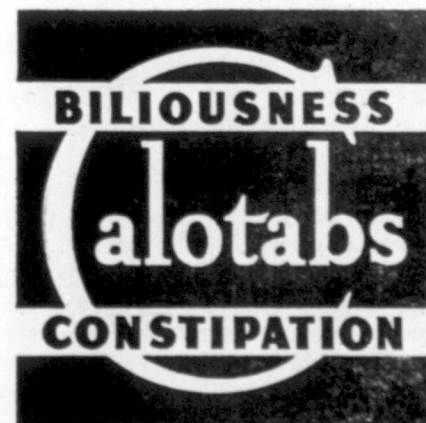
—o—

Dr. F. S. Groner of the College of Marshall at Marshall, Texas, the largest denominational junior college in Texas, has announced the purchase from the Congregation of the Sisters of the Incarnate Word of San Antonio of the grounds and buildings of St. Josephs Industrial Home for Boys, which adjoins the campus on the north, and has been closed for several years. Because the school had been discontinued, the college secured the forty-three acres and five buildings for a cash consideration of \$5,500. The property, which includes a three story brick dormitory, has been appraised by the City Manager of Marshall at \$40,000. Sixty-two students are now housed there. The other four buildings will be reconditioned for college uses.

The city of Marshall is improving the street running north from the main campus to the new property, and connecting walks are under construction.

The acreage acquired by the purchase is beautifully situated and with the original 50 acres will give the College of Marshall a ninety-three acre campus that is one of the most beautiful in the South. The natural contour of the grounds between the old and new college buildings provides an ideal location for a stadium, that would link the two properties. With this recent valuable addition the college now has a campus and buildings valued at close to half a million dollars.

Last session the total enrollment in all departments of the College of Marshall was something over 500. This year's enrollment promises to equal if not exceed this high record, college officials state.



A REMARKABLE CHILD OF AFRICA

By H. H. Smith

The slave trade was such a lucrative business in the seventeenth century that Rhode Island, "the greatest slave-trading state in America, built 103 slave ships in the decade from 1698 to 1708, and in 1770 this state alone had 150 ships engaged in the slave trade. Weatherford, who states these facts in his interesting book, "The Negro from Africa to America," also tells us that many of the slave ships carried rum to Africa which was exchanged for a cargo of slaves. One of the shrewd slave-traders of Rhode Island gave these instructions to his captain: "Warter yr rum as much as possible and sell as much by short mesuer as you can."

In 1761 a slave ship from Sane-gal, West Africa, entered the harbor of Boston. We do not know whether that particular cargo of slaves had been procured by the barter of "short-measure, watered rum"; but we do know that among those children of the dark continent there was a little girl about eight years old. She was not an attractive object—with her dirty face and unkempt hair; but there was something about the brightness of the eye that caused a good woman who desired to secure a servant to purchase her.

It was not with the covetous spirit of an unfeeling slave trader that Mrs. John Wheatley bought this child. Mrs. Wheatley was a woman of refinement and of a religious turn of mind. While the child was to be trained as a useful servant of the household, her mistress felt a responsibility for her education and religious training. The child proved to be unusually bright and quick to learn. In a little more than a year she was able to read the most difficult parts of the Scriptures fluently. She was encouraged in her love of books and given opportunity to continue her studies until she could read some of the Latin classics—especially Virgil and Ovid. Pope's translation of Homer was her favorite English classic. She showed some gifts for verse making and when only fourteen years old wrote these lines:

On Being Brought from Africa to America

"Twas mercy brought me from my pagan land,
Taught my benighted soul to understand
That there's a God—that there's a Savior too:
Once I redemption neither sought nor knew.
Some view our sable race with scornful eye—
'Their color is a diabolic dye.'
Remember, Christians, Negroes black as Cain
May be refined and join th' angelic strain."

That is not great poetry, of course; but just think of it from a child only six years out of the African jungles! Phillis Wheatley was highly esteemed by many of the prominent families of Boston for her lovable disposition and her unusual talents. She wrote a poem

complimentary to George Washington in 1775, during the siege of Boston. On receipt of the poem Washington wrote her: "I thank you most sincerely for your polite notice of me, in the elegant lines you enclosed, and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents, in honor of which, and as a tribute justly due to you, I would have published the poem, had I not been apprehensive that while I meant to give the world this new instance of your genius, I might have incurred the imputation of vanity." Washington invited her to visit him at his headquarters at Cambridge, and she was received with marked courtesy by the general and his officers.

Phillis Wheatley is not included among our great poets, but when Edmund Clarence Stedman published his "Library of American Literature," he included her poem on Imagination:

"Imagination! Who can sing thy force?

Or who describe the swiftness of thy course?

Soaring through air to find the bright abode,

Th' empyreal palace of the thundering God,

We on thy pinions can surpass the wind,

And leave the rolling universe behind:

From star to star the mental optics rove,

Measure the skies, and range the realms above;

There is one view we grasp the mighty whole,

Or with new worlds amaze th' unbounded soul."

Phillis Wheatley was most fortunate in finding her home in the Wheatley family. Like many other Negroes brought up as slaves, she responded to the high ideals set before her. Writing of the death of her mistress she said:

"I have lately met with a great trial in the death of my mistress; let us imagine the loss of a parent, sister or brother, the tenderness of all were united in her. I was a poor little outcast and a stranger when she took me in; not only into her home, but I presently became a sharer in her most tender affections. I was treated by her more like her child than her servant; no opportunity was left unimproved of giving me the best of advice; but in terms how tender! how engaging! This I hope ever to keep in remembrance. Her exemplary life was a greater monitor than all her precepts and instructions. To alleviate our sorrows we had the satisfaction to see her depart in inexpressible raptures, earnest longings, and impatient thirstings for the upper courts of the Lord."

Speaking of Phillis Wheatley, in his book, "The Negro in Literature and Art," Brawley says:

"Hers was a great soul. Her ambition knew no bounds, her thirst for knowledge was insatiable, and she triumphed over the most adverse circumstances. A child of the wilderness and a slave, by her grace and culture she satisfied the conventionalities of Boston and of

England. Her brilliant conversation was equaled only by her modest demeanor. Everything about her was refined. More and more as one studies her life he becomes aware of her sterling Christian character. In a dark day she caught a glimpse of the eternal light, and it was meant that the first Negro woman in American literature should be one of unerring piety and the highest of literary ideals."

Ashland, Va.

LONGVIEW

I have been privileged to have a part in four splendid revivals in my churches during the summer.

Brother R. D. Pearson was with me at Sturgis on the fourth Sunday in July. We had a week's meeting. Brother Pearson is a great personality and a great preacher. Every message was of the very best and our people were greatly revived. He was pastor of this fine church some years ago and is loved by the people as a good pastor should be.

Beginning August 4, brother James Street of the Highland Baptist Church in Meridian, preached in our Bethesda meeting. Brother Street is a former pastor. Both pastor and people count it a privilege to have heard him and worked with him. Mrs. Street and the little boy were with us for the week also. She is a fine singer and pianist and added much to the services.

I did the preaching in the meeting at Morgan Chapel. I feel that we had a good meeting. It was a blessing to the pastor and I hope to the folks as well. We had the pleasure of securing fifteen new subscribers to the Record in this fine country church.

Brother C. W. Thompson of Port Gibson was with us at Longview again this year and we had the best meeting since I have been on the field. We had a large ingathering

both for baptism and by letter and I feel that the church was greatly revived. We have ten new subscribers to the Record; have organized a fine adult Sunday school class, and this class and the young people's class are organized for a fine year's work. We have splendid leaders for the three B. T. U.'s and a fine group of young people in each. We have a very promising year ahead of us here. We are about to finish five years as pastor. Five happy years. We covet the prayers of the brethren.

W. H. Smith

S. S. ATTENDANCE SEPT. 15TH	
Jackson, First Church	892
Jackson, Calvary Church	879
Jackson, Grif. Mem. Church	603
Jackson, Davis Mem. Church	358
Jackson, Parkway Church	226
Jackson, Northside Church	105
Meridian, First Church	702
Columbus, First Church	700
Brookhaven, First Church	500
Laurel, First Church	467
Laurel, West Laurel Church	400
Laurel, 2nd Ave. Church	259
Laurel, Wausau Church	82
Pine Grove Church (Jones Co.)	81
Mt. Oral Church (Jones Co.)	86
West Point, First Church	250
Quitman, First Church	203
Springfield Church (Scott Co.)	172
Springfield Church (9-8-35)	137
Clear Branch Church (Rankin Co.)	112
Canton, First Church	193

B. T. U. ATTENDANCE SEPT. 15	
Jackson, First Church	169
Jackson, Calvary Church	110
Jackson, Grif. Mem. Church	239
Jackson, Davis Mem. Church	72
Jackson, Northside Church	47
Columbus, First Church	204
Brookhaven, First Church	162
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